The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 43.—WHOLE NUMBER 1031

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Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P.M.
" ST. LUKE'S CHURCH, 8 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION, 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5¼ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 4 "

Calendar for December.

21. St. Thomas the Apostle. Ember Day
22. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the Birth-day of Christ, commonly called CHRISTMAS DAY.—Proper Psalms instead of the Psalms for the day.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
29. First Sunday after Christmas.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
5. Second Sunday after Christmas. The Collect, Epistle, and Gospel for the Circumcision are to be used.
6. THE EPIPHANY, or the Manifestation of Christ to the Gentiles.
12. First Sunday after the Epiphany.
19. Second Sunday after the Epiphany.
25. The Conversion of St. Paul.
26. Third Sunday after the Epiphany.

Poetry.

For the Churchman.

"Art Thou He that Should Come?"

Gospel for the Third Sunday in Advent.

Is this Jesus, then, the Lord,
Promised since the world began?
Ask the blind to sight restored,
Ask the lame who leaped and ran.

Ask the once loathed leper clean.
Ask the dead to life restored:
They will tell thee Christ hath been,—
Christ will ever be—the Lord.

Say thou, poor man, hath not He,
As the Prophet spake of old,
Preached His Gospel unto thee?—
Is not this the Christ foretold?

Come unto Him, all ye meek,
Shun not of His cross the shame:
Bless'd all they His love who seek,
And bear witness to his name.

Z.

Selected Matter.

Extracts from Visitation Charge of the Bishop of London.

GERMAN THEOLOGY.—ITS TENDENCY.

But while we are looking to the dangers which impend over us in one quarter, let us not close our eyes to those which threaten us from another. A natural principle of antagonism in the human mind makes it probable that some who fly off from popery will traverse the entire diameter of the rational sphere, and be landed on the antipodes of infidelity. I would desire you to consider whether some of those persons who are disgusted with the departures, now too common, from the soberness and simplicity of our devotional offices, and with the exaggerated notions which are insisted on as to the authority of the priestly office, are not too likely to take refuge, not in low church doctrine, as the term is commonly understood, but in the boundless expanse of latitudinarianism, a sea without a shore, and with no pole star to guide those who embark on it, but the uncertain light of human reason. I cannot but think that we have more to apprehend from the theology of Germany than from that of Rome; from that which deifies human reason, than that which seeks to blind and stifle it; from a school which labours to reconcile Christianity with its own philosophy, by stripping the Gospel of all its characteristic features, and reducing it to the level of a human system, than from a church which rejects and condemns even the soundest conclusions of true philosophy, when they are at variance with the determinations of its own presumed infallibility.

The theology, if it deserves the name, to which I allude, has been grafted upon or grown out of the idealism of the German philosophers. It has exhibited symptoms of decline in its native soil; but I fear it is beginning to lay hold on the more practical mind of this country, and from it, in my judgment, more danger is to be apprehended than from the attempt to revive worn out superstitions, and to shackle the understandings and consciences of men with fetters which were broken and thrown off at the reformation. Moral evidence, historical testimony, inspiration, miracle, all that is objectionable in Christianity, is swept away by the writers of this school, its glory defaced, its living waters deprived of all their healing virtues by distillation in the alembic of Rationalism.

Now I fear that there are many persons who think that they may safely go to a certain length with these bold adventurers in theology without following them into all their extravagant speculations; for instance, that they may deny the inspiration of holy scripture, as the church understands it, without calling in question the evidences, that is, the historical evidences of christianity; that they may believe that Jesus Christ is the Son of God; and yet cast off what they term a superstitious reverence for the text of the Bible. But I do not believe it possible for any one thus to undervalue and weaken the authority of the apostles and prophets, and so to undermine the foundations of his belief, without impairing the soundness of the superstructure, and diluting his faith in Jesus Christ as the chief corner-stone. To deny the inspiration of scripture is one step towards the rejection of the gospel as a revelation from God. Against this fatal heresy I would earnestly caution my younger brethren, as being one from which, in the present state of the human mind, we have much more to fear than from the encroachments of Popery. Rationalism, as its name implies, referring everything to man's unaided reason, as the ultimate test of truth, flatters the pride of his nature, which is revolted by the humbling, though consolatory doctrines of the Gospel. Popery offends and disgusts the understanding by inventions, opposed alike to common sense and to the plain letter of holy scripture. The latter aims at the complete subjugation of the intellect to the authority of the self constituted Vicar of Christ; the former asserts the supremacy and infallibility of Reason. It is manifest that this is the most likely to find favor with a learned and scientific generation, while the former can rest its hope of general acceptance only on the ground of an uninquiring ignorance. The true safeguard and preservative from both extremes is to be found in the general diffusion of sound scriptural knowledge by means of education, in a sedulous inculcation of the doctrines of our Reformed Church, as drawn from the inspired Word of God, and in a firm adherence to her creeds, her liturgies, and articles. If these be cast aside, or if, while they are subscribed to in the letter, they are understood and interpreted in a non-natural sense, so as to explain away on one side the fundamental truths of Christianity, or, on the other, the destructive doctrines of our church, we shall soon be afloat on a sea of error, drifting helplessly among the shoals and quicksands of heresy, old and new. The church will no longer be an ark of safety; its ministry will be a ministry not of peace, but of confusion; and what the results will be, we may learn from the example of the continental churches, which are now reaping the bitter fruits of their departure from catholic truth and order, and of their separation of religious from secular education.* *

SISTERS OF MERCY.

There are still other topics which seem to require some notice from me, but I can only touch upon them very briefly.

The question of establishing Sisterhoods of Mercy in our reformed church, is one respecting which opinions are greatly divided. That such institutions may be productive, under due regulation, of much good, cannot, I think, be doubted. They have from time to time been recommended to our church for adoption, by writers whose attachment to the principles of the Reformation cannot be doubted. They were in fact, originally protestant institutions. Eighty years before the formation of Sisterhoods of Mercy in the Church of Rome by Vincent de St. Paul, the protestant Sisterhood of Sedan, and the ladies of Rochelle, set the example of these associations for pious and charitable objects.

That it is possible to conduct them in accordance with protestant principles, is proved by the institution of deaconesses established in Paris in 1841, and carried on with continually increasing success under the truly paternal care and wise direction of M. Vermeil, pastor of the Reformed Church of Paris. In a few years, a spacious house, containing one hundred and twenty-seven rooms, with large yards and gardens, has been purchased and fitted up, and is filled with sufferers of every description. Instruction for the young, consolation and guidance for penitents, medicine and attendance for the sick, a lending library, the distribution of Bibles and tracts, all these objects are carried out, or superintended by the deaconesses and probationers; and these useful labours have been thankfully acknowledged from time to time by pecuniary grants from the municipal authorities of Paris. This Institution has been from the first carefully guarded against the errors and abuses of the Church of Rome. It has associated together Christian women, constrained by the love of Christ, and desirous of being permitted to do his work more effectually than could be done by their detached and isolated efforts. But it has held out to them no inducements nor facilities to desert the duties laid upon them by their domestic relations. There has been no vow of celibacy nor engagement binding their consciences; no violation of the liberty wherewith Christ hath made us free. The character of the establishment is not that of a monastic community, but of a great Christian family. If any sisterhood can be formed in this country, answering to this description, I should hail their institution, as calculated to increase the efficiency of our Church, and to strengthen it against the machinations of Rome. But I strongly deprecate the establishment of any religious or charitable society of females which shall have almost every peculiarity of a nunnery but the name. I fear this is the case with some which have already been formed. I have reason to believe that in more than one instance young women have been encouraged, or permitted, to enrol themselves as Sisters of Mercy or Charity against the earnest wish of their nearest relatives, and to neglect one clearly prescribed duty for the sake of undertaking another, which is certainly not of positive obligation. I should think it of sufficient condemnation of such an institution to be able to show, that in any one instance its conductors had invited, or permitted a daughter to become an inmate, in spite of the earnest remonstrance of a father, or a widowed mother. From these objections the Training Institution for nurses which has been established in Fitzroy square is free; and I do not mean to deny that more extensive establishments of the nature of that which exists at Paris might be formed in strict accordance with the principles of our Reformed Church; all that I intend to say is, that greater care is requisite to avoid the faults of monastic institutions than appears to have been exercised in some instances that have come to my knowledge. * * *

DUTY OF THE CLERGY.—CONCLUSION.

In conclusion, reverend brethren, I would again suggest to you, that the most likely method of healing the wounds inflicted upon the Church by our intestine divisions, of softening that asperity of feeling which religious controversy is so apt to engender, and of bringing us by degrees to a common understanding upon questions of vital importance, is for every one of us, in his proper sphere of action, honestly to fulfil the duty laid by the Church upon all her ministers—"See that you never cease your labour, your care, and diligence, until you have done all that lieth in you, according to your bounden duty, to bring all that are or shall be committed to your charge, into that agreement in the knowledge and faith of God, and that ripeness and perfectness of age in Christ, that there be no room left among you, either for error in religion, or for viciousness in life.

I cannot but think, that if every clergyman were to direct all his energies and endeavours to the task of feeding the Lord's family with the wholesome food provided for them in the Bible and the Church—to the instruction of the ignorant and the conversion of the sinful—with earnest prayer, the study of God's word, and a devout and punctual observance of the Church's rules—confining his efforts, except in special cases, to the field of labour which has been assigned to him—he would do more to tranquilize and strengthen the Church than he could effect by stepping out of his allotted station to enlist himself in the ranks of angry polemics, under other banners than those of the Church herself, unfolded by her authorized standard bearers.

There are three promises, my brethren, which you have all made before God, and in the face of his Church, when you were invested with authority to preach the word of God and to minister His sacraments, which, taken together, and with due regard to their bearings upon one another, will furnish you with a perfect rule of conduct in times of perplexity and disquiet. Suffer me to remind you of them.

1. "Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to God's word?"

"I will, the Lord being my helper."

2. "Will you maintain and set forward, as much as lieth in you, quietness, peace, and love, among all christian people, and especially among them that are, or shall be, committed to your charge?"

"I will so do, the Lord being my helper."

3. "Will you reverently obey your ordinary and other chief ministers, unto whom is committed the charge and government over you, following with a glad mind and will their godly admonitions, and submitting yourselves to their godly judgments?"

"I will so do, the Lord being my helper."

Whatever dangers may threaten us from without, if there be amongst us a spirit of firm adherence to the scriptural doctrines and apostolic order of our Church, of mutual candour and kindness, and of cheerful obedience to legitimate authority, exercised within reasonable bounds; a zealous devotion to our Master's work, and a simple reliance upon Him for the will and the power to perform it, he will assuredly bless and protect His Church, and the gates of hell shall not prevail against it.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen.

Communications.

Review.

"Statement of the Distinctive principles of the Protestant Episcopal Society for the Promotion of Evangelical Knowledge. Published under direction of the Executive Committee. New York. Depository, 22 John Street.—1850"

[Continued.]

We now come to the second part of the Statement, namely, The Constitution of the Christian Church.

We have to express our regret that under this division of the subject, there is a great want of straightforwardness. Certain views and positions are rather insinuated than boldly and clearly stated. Perhaps, however, this was unavoidable. For had these *insinuations* been *assertions*, they would have been unqualified contradictions of the Doctrines and Discipline of our Church.

The drift of what is laid down on the Church and her Ministry, we take to be this, that the Apostolical Succession and Episcopal Ordination are not essential to the existence of a Church, or the validity of the Ministry, and, that consequently, the Ministry and Sacraments of any Society "where the fundamental truths of Christianity are held," are both valid. In Saint Paul's time, *the Church of the living God* was declared to be *the pillar and ground of the truth*, but if we subscribe to the above Evangelical system, we should have to hold, that the Church, although composed of a very great number of independent societies, most of them at war with each other, and comprising the widest possible differences of religious teaching, was still *the pillar and ground of the truth*, which would be ridiculous.

However, that we may represent fairly the Evangelical views on this subject, we give them in their own words.

"Our Society holds, that *the Church is* '*The blessed company of all faithful people*,' or of all true believers in Jesus, abiding in communion with Christ, by a living faith. Of all and only such, does the Church, as the 'Body of Christ,' consist. This Church is made visible *to men* under the form of 'Sacraments duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same.' This we hold, in contradistinction from those who teach that the Church, as 'the Body of Christ,' is composed of all professing Christians, *who are united together under a particular external ministry, to whith exclusively is committed and confined the power of* MAKING *and ministering the Sacraments.*"—p. 26.

"That Episcopacy is essential to the *being* of a Church, so that under *no* circumstances of exigency, can a Church *exist* without it; and that therefore, all societies not in connexion with a Bishop episcopally consecrated, are no part of the Catholic Church; their ordinances being invalid, and their members with no hope of salvation, save in what are called 'The uncovenanted mercies of God;' we do not hold and shall not teach. Where the fundamental truths of Christianity are held, Christ Jesus loved in sincerity, and the fruits of the Spirit plainly manifested; though we may lament a want of *completeness* in the Ministry, and pray and labor that the defect may be supplied, yet, we neither dare nor desire to say of such, that they are not of 'The blessed company of all faithful people;' 'members of the mystical Body of Christ,'' which is his Church." p. 32.

It will be unnecessary to fatigue our readers by going into an elaborate argument on this subject. The point may be settled by a much briefer process.

When dissenting preachers present themselves as candidates for the Diaconate, their past *quasi* ordination goes for nothing. Our Bishops, in conformity with the rubrics, recognise no difference between such and other laymen, the Church thereby authoritatively teaching, that the parties in question never possessed any Ministerial authority whatsoever. Again, with regard to the members of Schismatic Bodies generally, the Church distinctly forbids her Priests to administer the Holy Communion to them, in these words, "and there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed. (Rubric at the end of the Confirmation Office.) Every dissenter is thus repelled from the Communion of the Catholic Church. This rubric, therefore, is nothing short of an authoritative declaration of the Church, that every member of a Schismatic Society is, *ipso facto*, excommunicated.*

In thus stating the attitude which the Church assumes towards Schismatics, we are far from holding any views which would exclude them from salvation. The Dissenters of the present day hold a very different position from their predecessors who originated Schism, and voluntarily cut themselves off from the Communion of the Church. The Schismatical Societies of the present day, both teachers and people, are generally profoundly ignorant of every thing connected with the Church. We cheerfully allow that many of them have made great spiritual attainments even under their barren and meagre systems. They have free access to the Word of God, which is an important means of Grace. We think, moreover, we hazard nothing in saying, that every man will be judged according to the light, which in the providence of God, he may have enjoyed.

We shall now briefly examine the Evangelical views of the Sacraments. Having already reviewed their positions on the Sacrament of Baptism, in the first Division of the Statement, we shall not examine what is on that subject again laid down, under the present head.

"We know not that there was any absolute necessity for Sacramental Signs. *God's Word, in which the identical things signified are taught in a variety of ways, certainly constituted an adequate representation.* But, of His superabundant grace, He has, from the beginning, added to His Word the more impressive mode of exhibiting Divine Truth by affecting signs."—p. 35.

We shall not stop here to examine the strange idea in the above quotation, that the Holy Communion is a *mode of tuition*. Our only object in transcribing the above, is to exhibit to our readers what fearful presumption and irreverence in handling Divine things, a self-confident private judgment will lead to.

'The *manner* in which grace is communicated, *is evidently the same*, whether in the Word or in the Sacraments. Both are of Divine appointment. Both present to the mind the same Divine Truths. In both, these Truths are addressed to the understanding, the faith, and the affections: and the difference in the *measure* of effect produced by each, so far as there *is* a difference, seems to spring from the fact, that *Truth in the Word is carried by the Spirit through the Ear, or through the Eye, used alone; while Truth in the Sacraments is carried by the Spirit through several senses, simultaneously used.*"—pp. 39, 40.

"Thus, what is primarily communicated, by language, through the ear, is secondarily presented, in the Sacraments, to the eye:—and it not unfrequently happens that "the *eye* affecteth the heart" when the *ear* has left it unmoved. In reference to *this mode of teaching*, and because of substantial identity in the things taught, some of the fathers called the Sacraments "Visible Words." The peculiar impressiveness, however, of *this mode of teaching arises from the circumstance that it is addressed, not to one sense only, but to several. We are so constituted that what addresses itself simultaneously to various senses, affects us more powerfully than that which is offered to but one.*"—pp. 35, 36.

If our readers will consult the VI. Chapter of St. John's Gospel, from the 30th to the 61st verses, in which our Lord Himself speaks in language of great fullness and clearness on this solemn and awful subject, they will at once see how unscriptural the above Rationalistic Sophistry is. From the passage referred to, we shall make a very few extracts, which seem peculiarly appropriate to our present purpose. "I am the living bread, which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give, is my flesh, which I will give for the life of the world."—"Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you."—"He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." Accordingly, the Catholic Church, in every portion of the world, and from our Lord's time to the present day, has always held the Holy Communion of the Body and Blood of Christ, to be one of the most awful and sublime mysteries of our Faith. What then are we to think of the above attempt to degrade "those holy mysteries" into a mere affecting exhibition, or a striking mode of religious teaching? We would here remark that a careful study of our noble Communion Office, will afford the devout reader more light on this important subject, than almost any source of information known to us.

"Indeed, from the whole view of the subject, furnished by the Bible, it appears evident that the Sacraments have a wholesome and saving effect on those only, whose hearts God has previously prepared for their right reception."—p. 39.

This would be true or untrue, according to the construction put upon it. If the preparation here referred to, mean that Divine grace which is supplied to every faithful child of the Church from the time of his Baptism, the above extract would be correct; but if, as we presume, it be designed to convey the idea, that the recipient must be made worthy by some "prevenient grace," unconnected with his Baptismal privileges, then we have to remark that the Church recognizes no such thing. In the second Exhortation to be read on the Sunday preceding the celebration, the Priest is directed to invite *every baptized parishioner* to that Holy Table, in these words, "I intend, by God's grace, to celebrate the Lord's Supper; unto which, in God's behalf, *I bid you all who are here present*;" the Church holding it to be at once the duty and privilege of every parishioner to commune.

This Evangelical Statement winds up with a severe denunciation of certain prevalent styles of Church Architecture, Furniture, and internal arrangements. Being unable to see the importance which the Society attaches to such matters, we shall not join issue on this point. So long as the rubrics and ritual are faithfully carried out, we cannot see of what importance it can be, whether our Churches be arranged according to the strictest rules of Ecclesiology, or after the "most straightest" and rigid model of Evangelical taste.

We presume that the pamphlet in question is designed to influence that very large class of churchmen who know nothing about party names or principles, but whose belief is derived wholly from the Bible and Prayer Book. Let us imagine the effect which such a statement would be likely to produce on the mind of one of this class. He has been accustomed to believe that in Baptism, he was made a member of Christ, and an inheritor of the kingdom of heaven." He is now told that this is a very doubtful point. He has often cherished a feeling of gratitude to God, that he was "in the communion of the Catholic Church," and that while the Sects around were ever disputing about Divine Truth, the Church presented for his belief, *the faith once delivered to the Saints*," and that his parish priest was to him an "*ambassador of Christ*." He is now informed that the Church is only one of a vast number of Sects, and that to ascertain what are the doctrines of Christianity, his own private judgment must find that out from the Bible. He has been trusting that being an humble partaker of His Lord's most blessed Body and Blood, God has thereby promoted his growth in grace. He is now told that as no grace was communicated in his Baptism, unless before his reception of that Holy Sacrament, he had been the recipient of "prevenient grace," he had no right to approach that Holy Table, which, after all, however, was but an affecting ceremony. Such doubts being started in his mind for the first time, he is naturally struck with astonishment and horror. His first inquiry would be, by what authority is my Prayer Book thus pronounced to be a mass of false doctrines and heresies? Upon ascertaining that the authority for this decision is simply the private judgment of "the Executive Committee of the Protestant Episcopal Society for the promotion of Evangelical Knowledge," we can well imagine how his feelings of astonishment and horror would instantaneously give place to those of risibility.

In conclusion, we have to remark that between the Church, and this Evangelical Society, there are two important points at issue.

First, Whether our Book of Common Prayer be a compendium of Divine Truth, suitable for building us up in our most holy faith, and a help towards worshipping Almighty God with suitable solemnity and appropriateness; or whether it be an antiquated work now virtually set aside by modern private judgment, and containing, moreover, a series of Doctrines so erroneous, that the belief and practice of them is positively perilous to men's souls.

Secondly, Whether the Sacraments are means and channels of grace to all those who make use of them with faith, and subsequent culture of the grace given, or whether Divine grace be conveyed to the soul, entirely irrespective of the Sacraments.

The latter supposition necessarily involves the worst features of Calvinism, in their most naked and repulsive form, and besides, our own experience has shown us, that its practical effect is, to cause numbers of "religiously and devoutly disposed" persons, while waiting for this supposed "prevenient grace," to abstain from the Holy Communion, during the whole of their lives.

We deplore the necessity of making such remarks as we have felt ourselves called upon to do, in the above review. We are painfully aware of the bitterness of party spirit now existing, and of the unholy estrangement among Brethren, and so averse are we to perpetuate this sinful strife, that had the statement in question discussed points which were fair subjects for latitude of opinion, it should have been welcome, so far as we are concerned, to sink or swim. But as the positions taken appear to us subversive of the cardinal doctrines of our Church, the present seemed a fit occasion to speak out, with no *uncertain sound*.

Surely much strife would be avoided, if members of our Church, in place of ranging themselves in party divisions, would be content to accept the plain Doctrines which the Church has handed down to us in our Book of Common Prayer. And let us all bear in mind, that Holy Scripture was not given to us as a store-house of materials, wherewith, either to construct or demolish theological systems, but as a means of grace *to make us wise unto salvation*, and to guide and regulate our daily walk and conversation, in maintaining *a conscience always void of offence, toward God and toward men*. A LAYMAN.

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* Some explanation of this word, in the above connection, seems necessary. Such Schismatics as have never been in the communion of the Church, cannot strictly be said to be *excommunicated*. They stand, however, in the same relation to the Church, as excommunicated persons. To both, she denies the Holy Communion, which is the only form of excommunication at present provided for in the Church of the United States. Either may obtain admission to the Church, on certain conditions; excommunicated persons, by complying with the requirements set forth in the rubric, and Schismatics, by formally disconnecting themselves from the Schismatic Body, and then declaring to a Priest, that they are "ready and desirous to be confirmed." Although such disconnection is not prescribed in the rubric, yet it is necessarily involved in it, as the sincerity of any one making such a declaration could not be believed, while still a member of a Society rejecting the Church's authority.

If we assume the validity of Lay Baptism, however, the use of the word in question would be strictly correct, as on that supposition, the baptized children of Schismatics are members of the Catholic Church, until by formally uniting themselves with Societies in open rebellion against the Church, they thus, *ipso facto*, excommunicate themselves.

For the Churchman.

Justification—Incipient Heresy.

MR. EDITOR,—The Society for promoting "Evangelical Knowledge," have published a Statement of their "Distinctive Principles," in a pamphlet of 45 pages; and a portion of it is, of course, appropriated to the subject of Justification. Permit me to make some remarks on the following extracts:—

"*Pardon is the direct gift of Christ to every one that believeth with the heart.*" "St. Paul affirms that 'in Christ we have redemption through His blood, even the forgiveness of sins.' And St. Peter testifies, 'Him hath God exalted with His right hand to be a Prince and Saviour, for to give repentance to Israel and forgiveness of sins.'"—"But mere *Pardon* is not all that sinners need. They require a full *Justification*." "The Society holds that *Justification is a gracious act of God, grounded on the perfect righteousness of Christ, and received by faith without works.*" "So far as there is a difference between Pardon and Justification, it may be thus expressed. The former is simply a gracious removal of *penalty*. The latter is an equally gracious restoration to *favor*. *Pardon* is purchased by the *Death* and Passion of Christ, suffering in the sinner's *stead*. *Justification* is procured by the whole *Righteousness* of Christ, obeying to the sinner's *benefit*. Pardon and Justification are but parts of the one great work of God in applying to the sinner His one great gift of Redemption: connected, not disjointed; received at one and the same time by one and the same act of faith, not successors to each other through different operations of the mind. When we speak of Pardon, however, we look most to the *sufferings* of Christ; and when we speak of Justification, we look most to the *obedience* of Christ. The point perhaps may be cleared by reference to the case of a person attainted of treason by human laws, and under sentence of death, disfranchisement and confiscation of estate. The supreme Executive, moved by proper considerations, may grant a *pardon*, and thus remove the adjudged penalty of death. By this act the convict simply escapes *suffering*. He is not *executed* as a traitor. It is plain, however, that his escape does not place him on the footing of one who has alwas been loyal to his country. From the removal of the death-penalty, it does not follow that he is, in all respects to be treated as though he had never violated the law. His escape frum execution through the clemency of his ruler does not put him in favour as a candidate for rewards. He goes free of his country's *vengeance*; but this entitles him not to his country's *honours*. To reach the latter, he must either be proved innocent of the crime for which he was condemned, or receive an act of special grace from the Government, reaching beyond the mere clemency of pardon, and restoring to him the enjoyment both of his citizenship and of his estates." "Christ has suffered in the sinner's *stead*; by faith in Christ the sinner is admitted to *pardon*; his sins are forgiven, and so he escapes everlasting punishment. But this is not all. Christ has also wrought out a perfect righteousness for the sinner's *benefit*; by the same act of faith the sinner *receives* this *benefit*; he is *justified*; he is restored to favour with God; he is treated as if he had never sinned; he is made 'a joint-heir with Christ' of eternal glory."

"By this ['the gracious act of God'] we do not mean that the act is without adequate consideration. This neither is, nor can be true, consistently with the law and character of God. To reconcile the act with these, some suitable provision must have been made. Accordingly we find that such a provision has been made in the perfect righteousness of Christ; that perfect *evidence* whereby he 'magnified the Law and made it honourable.' This, we apprehend, was spoken not of the ground of the sinner's *pardon*, but of that of his *justification*. Hence the prophet declares: 'The Lord is well pleased,' not for His *sufferings*,' but for His *righteousness*' sake. He will 'magnify the Law and make it honourable.' God *was* pleased with the sufferings of Christ, as the ground of the sinner's *pardon* but that was not the idea then in the prophet's mind. Isaiah was evidently setting forth the ground of the sinner's *justification*; and therefore he says, 'The Lord is well pleased for His *righteousness*' sake.' By His *righteousness*, Christ magnified the Law and made it honourable. He rendered a magnifying, honouring obedience to the Divine Law. By faith, this obedience is counted, or made available, to the sinner's *benefit*. For the *sake* of this all-deserving righteousness, God justifies the true believer; regards and treats him as though he had never sinned; makes him a 'joint-heir with Christ' in the glories of Heaven. Now, we call this justification a *gracious* act, because, in receiving it, no *meritorious* consideration is furnished by the justified believer himself." "An adequate consideration has, indeed, been rendered; not, however, by the insolvent sinner himself, but by his all-sufficient Saviour. 'Christ is the end of the law for righteousness,' or justification, 'to every one that believeth.' The demands of the law were met to the uttermost by the righteousness of Christ; and now, God's act of justification, grounded on that righteousness, is, to the believer altogether of grace" "The heart's reception of Christ, and reliance on Him, as set forth in the Gospel, constitute true, evangelical faith, and with this faith, by Divine appointment, justification is immediately and inseparably connected. This great benefit," "is a fruit of the righteousness of Christ alone, of which faith is the heart's reception, and which, through faith, God reckons to the believer's benefit, or accounts it his."—pp. 13–19.

1. "Pardon (say the Society,) is the direct gift of Christ to every one that believeth with the heart," and this they affirm in order to distinguish themselves from "those who teach the necessity or the use of a Priestly intervention for the forgiveness of sin." The texts adduced to support the position (viz.: Eph. I, 7. Acts V, 31.) prove nothing more than what we all believe, that forgiveness of sins is the gift of Christ. If they had quoted these passages—"Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins;" "Arise, and be baptized, and wash away thy sins;" "The cup of blessing which we bless, is it not the communion of the blood of Christ?" "This is my blood of the New Testament which is shed for many for the remission of sins;" they would have been obliged to change their phraseology, and to confess that our Divine Lord, sometimes at least, employs his ministers and Sacraments as instruments and means whereby to *communicate* the blessing of remission of sins.

2. It is difficult to conceive why the Society should have taken extraordinary pains to draw a distinction between Pardon and Justification. Justification includes pardon; for God hath set forth His Son to be a "propitiation through faith in His blood, to declare His righteousness [or method of justification, δικαιοσύνη,] for the *remission of sins* that are past."* Why, then, this elaborate attempt to distinguish where Scripture does not distinguish, and more especially since instructors assure us that the two blessings between which they draw a line, are "received at one and the same time by one and the same act of faith?"

3. The illustration employed by the Society when attempting to present a clear view of their distinction, is by no means a happy one. It is founded on the supposition that when the Creator pardons a sinner upon the exercise of a justifying faith, He forgives a part, and not the whole of his sins. Our Lord said unto the sick of the palsy, "Man, thy sins are forgiven thee;" (St. Luke, V, 20;) and to the penitent woman who 'loves much," "Her sins which are many are forgiven." (St. Luke, VII, 47.) Did not the gracious declaration of pardon, in these instances, cover the whole of the sins of the parties interested? In the "case of a person attainted of treason by human law, and under sentence of death, disfranchisement, and confiscation of estate," if the "treason" is authoritatively pardoned, the whole sentence is reversed. "An act of special grace from the government, reaching beyond the mere clemency of pardon," would, in such a case, be useless. "The effect" of the pardon would be, "to make the offender a new man; to acquit him of *all* corporal penalties and forfeitures annexed to that offence *for which* he obtains his pardon; and not so much to restore his former, as to give him a new, credit and capacity." Archbold's Blackstone, IV, 400 Ed. 1825.) Did the member of the "Executive Committee," whose reputation as a jurist stands high, assent to all that is contained in this "Statement of Distinctive Principles"?

4. The Church of Christ would be in a most deplorable condition, if her Ministers, who are set for her defence were, after the manner of the writer or writers of this "Statement," to be driven to the necessity of relying for support on a single passage of the Old Testament, of which it cannot with certainty be affirmed, that it has the slightest bearing on the subject under consideration. The received English version of Isaiah XLII, 21, is, "The Lord is well pleased for His righteousness' sake; He will magnify the Law and make it honourable;" and upon this foundation the Society erect their doctrinal superstructure. But what say the Seventy, whose Greek Version is no mean authority?* Their copy of the Hebrew Scriptures probably contained a different word from that which our translators have rendered *law*, and instead of "law," they have given us "praise." And Bp. Robert Lowth, following in their path, thus translates the verse;

"Yet Jehovah was gracious unto Him, for His Truth's sake:
He hath exalted His own praise, and made it glorious."

What says the Chaldee Paraphrase? "Jehovah willed that *Israel* should be justified; he magnified the doers of His law, and comforted them." What says the Syriac? It speaks of *His* righteousness, without telling us whether it is the Father's, or that of the Messiah; "The Lord willed on account of His righteousness to magnify His law and to commend it."

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*Rom. III, 25. See also Acts XIII, 38, 39.

*The Greek Version, commonly called the "Septuagint," says Bp. Lowth, "is of the first authority and of the greatest use in correcting the Hebrew text:" "but the version of Isaiah is not so old as that of the Pentateuch by a hundred years or more." I sm bound to add that "Isaiah has had the hard fate to meet with a translator very unworthy of him," and "that the version of Isaiah, as well as other parts of the Greek version, is come down to us in a bad condition, incorrect, and with frequent omissions and interpolations." "Yet (continues the Bp.) with all these disadvantages, with all its faults and imperfections, this version is of more use in correcting the Hebrew text, than any other whatsoever."—*Prelim. Dissertation.*

What is Noyes' translation?

"It pleased Jehovah for His goodness' sake To give him [His servant Israel] a law great and glorious."

What says Matthew Henry, who would, in all likelihood, have found the doctrine of "imputed righteousness," if it were here? He states that the Prophet had been speaking of the deafness and blindness of the Lord's elect, and that he then referred to "the care God will take of the honour of His own name, *notwithstanding their blindness and deafness*; especially of His word, which He has magnified above all His name.—*Shall the unbelief and obstinacy of men make the promise of God of no effect? God forbid.* (Rom. III, 3.) No; though they are blind and deaf, God will be no loser in His glory; *The Lord is well pleased for His righteousness' sake*, not well pleased with their sin, but well pleased in the manifestation of *His own* righteousness, in rejecting them for rejecting the great salvation. He speaks as one well pleased; (Ch. 1, 24,) *Ah, I will ease me of my adversaries*, and (Ezek. V, 13,) He will be comforted. The Scripture was fulfilled in the casting off the Jews as well as in the calling in of the Gentiles, and therein the Lord will be well pleased. He will magnify the law, divine revelation in all the parts of it, and will make it honourable." "If men will not magnify it by their obedience to it, God will magnify it Himself by punishing them for their disobedience." "He is doing it every day. What is it that God is doing in the world, but magnifying the law, and making it honourable?" What says Vitringa? "God has embraced the Jewish people in His love and favour,* and regards them as acceptable to Himself, not indeed on account of any merit of theirs, or on account of any external advantages, but on account of His own truth, fidelity, and equity, that He might fulfil the promises which He made to their fathers." And this, says the Rev. Albert Barnes, to whom I am indebted for a part of the above references, "seems to express the sense of the passage. According to this, it refers solely to the Jewish people, and not, as is often supposed, to the Messiah." "It is true, however, (continues Mr. B) that the *language* here used is such as would appropriately describe the work of the Redeemer: and that a large part of what he did in His public *ministry* and by His *atonement* was to 'magnify the law and make it honourable;' to vindicate its equity—to show its binding obligation—to sustain its claims—to show that it could not be violated with impunity—to demonstrate that its penalty was just, at the same time that He released men from its penalty by giving Himself a *sacrifice* in their stead."

Here, then, are three ancient versions, of which the language in one is ambiguous, and that of the others inapplicable to the offices of the Messiah; and several modern expositors, more or less distinguished, of whom one declares that the terms employed are such as would appropriately *describe* the work of the Redeemer, while with the others he holds that the Messiah is not at all referred to. Yet, proclaims the "Society," and as it were with authority, "Isaiah was *evidently* setting forth the ground of the sinner's justification"!

5. "This is not all." If the "Statement" under consideration is a faithful exponent of the "principles" of the Society, then we confidently affirm that the Society is unsound on the great doctrine of the ATONEMENT. Its expositors and champions first carefully separate the obedience of Christ to the divine law from His sufferings, and then depreciate His Sacrifice by declaring that it is less efficacious than His obedience.—His obedience, say they, is an "all-deserving righteousness," and it accomplishes a great deal more than His sufferings. The latter are only "the ground of the sinner's pardon." The former *restores* him to God's favour, and "makes him a joint heir with Christ in the glories of heaven." In the view of our interpreters *Isaiah* declares that the Lord is well pleased with the Messiah, "not for His sufferings', but for His righteousness' sake." "God *was* pleased with the sufferings of Christ as the ground of the sinner's pardon; *but that was not the idea then in the prophet's mind.*" "By his *righteousness* Christ magnified the law and made it honourable. He rendered a magnifying, honouring obedience to the Divine law." And "by faith, this obedience is *counted*, or made available, to the sinner's benefit,' so that he is "immediately" justified, "restored" to the state of divine favour which Adam enjoyed before his fall,† and made an inheritor of eternal glory.

Now this view of justification, Mr Editor, is on more accounts than one, highly objectionable. In the first place, our Lord's "obedience" was not completed until he had fulfilled the "will" of God, by offering his body on the Cross and voluntarily submitting unto death. He was "obedient unto death," and his obedience was made perfect through sufferings.‡ In the 5th chapter of Romans, St. Paul says that by the *righteousness* of one, or by the one righteousness, the gift (or sentence) came upon all unto justification; and that by the *obedience* of one the many shall be made (or constituted) righteous. The righteousness or justification here spoken of "evidently" refers to the blessings vouchsafed to those who are justified by the *blood* of Christ, who are reconciled to God by his *death*. (Verses 9, 10, 18, 19.) The Rev. Thomas Scott, D.D., who, thirty years ago, was accounted "Evangelical," thought that the passage in Isaiah before quoted related to the Messiah as the author of Justification, but he certainly never supposed that the Messiah's "righteousness" excluded his passion. What is his language? "The Messiah is the grand subject of the chapter, and *seems* here intended, though not expressly named. (1 John III, 16, Greek.) While the Jewish rulers and teachers rejected and crucified him, as an opposer and violator of the divine law, God was well pleased on account of his righteousness, because he magnified the law by his *infinitely valuable obedience unto death*, as well as by his holy doctrine; so that for the sake of his righteousness and atonement, salvation was freely preached, &c."

In the next place; Our Lord, because he was obedient unto death, was rewarded; he was raised from the dead and declared to be the Son of God with power. But we are assured that he was delivered for our offences, and *raised again for our justification.* "Who (asks the Apostle) shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is is risen again, &c." §The sufferings of Christ, therefore, and his resurrection, may be said to concur in the important work of Justification According to our "Society," his passion and resurrection are both subordinate to his obedience to the law; or rather, his passion is subordinate, while his resurrection is not even recognized. If this does not amount to *heresy*, it must be admitted to approach very nearly to it; and it is astonishing, indeed, that in an age of scrutiny like this, when the fears of Christ's disciples are excited, and the eyes and ears of all are open, and doctrinal errors on the one side are detected, exposed and denounced,—a Society on the other composed of Bishops and Presbyters and Laymen styling themselves (*par excellence*) Evangelical, should venture to promulgate opinions which, if cordially received, would soon cause us to substitute a mere reliance on Christ's "imputed obedience" for a steadfast faith in his merits as the Lamb of God that was slain, and in his power as our risen and exalted Prince and Saviour!* God forbid, my indulgent readers, that *we* should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto us and we unto the world.

R. B. C.

New Brunswick, Dec. 6, 1850.

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*"The Lord took delight in *this people*, for His righteousness' sake! He hath given *them* an excellent law, and thereby made them honourable!"—W. Lowth.

†What do the Society mean by *restoration* if they refer not to Adam's primeval state? Sound theologians, when speaking of man's acceptance by his Maker, generally use the phrase—*admission* to the divine favour.

‡ Philip. II. 8. Heb. II. 10, x. 8, 9, 10.

§ Rom. IV. 25, VIII. 33, 34.

* The "Unitarian" may readily inquire, If Christ's obedience to the law of God was an all-deserving righteousness, and restores me, upon the exercise of faith, to his favour; if this obedience is "accounted" mine, and for its "sake" I am "regarded and treated as though I had never sinned," where is the necessity of an atonement? You say that the sufferings of Christ are the ground of my pardon; but if I am regarded and treated as though I had never sinned, I need no formal act of pardon, I ask for no cleansing fountain. The insidious workings of the human breast with regard to the Atonement have been ably exposed by Archbishop Magee. Professor Stuart thus refers to the opinions of a late German Commentator, whose work on the Epistle to the Romans he highly commends for its philology: "*Reiche* maintains that the whole work of Christ, viz. his active and passive obedience, is to be considered as *one*; and this in such a sense that we are at liberty to ascribe *no more efficacy to his death than to any of the actions of his life.* Of course he disallows the idea of a *vicarious sacrifice*, in any proper sense of these words; and he maintains that God for Christ's sake, and for some reason not stated by the sacred writers, forgives and accepts the sinner. But although I fully concede that the incarnation and obedience of Christ constitute a part of his mediatorial work, and by no means exclude them from an important place in the great scheme of redemption, still I must regard it as a perfectly clear case, that the New Testament ascribes *peculiar* efficacy to the sufferings and death of Christ; and to my mind, the doctrine of the *Atonement*, or the *vicarious sufferings and death* of Christ, is fundamental to the very essence of Christianity as distinguished from other systems of religion." *Com. on Rom.* p. 190.

For the Churchman.

St. Paul wrote the first Epistle to the Corinthians about twenty-five years after our Savior's ascension. In the sixteenth verse of the tenth chapter, he speaks of a custom, which, from his mode of expression, must have been known by the Corinthians to be prevalent in the Church at that time. He refers to it as a thing familiar to them. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" A rite prevailing thus early among the followers of Jesus, even while those were yet living who were chosen, instructed, commissioned, and inspired by Himself as the rulers and ministers of His Church, and in which they participated, presents, of course, a claim on the serious consideration of the members of that Church in all ages. Its *divine appointment* is a conclusion which cannot but come with irresistible force into every reasonable mind. Whether it was appointed as a duty of general and perpetual obligation, is a question on which such a mind cannot be indifferent. Let there be an humble and devout searching of the Scriptures, that we may know what farther God hath caused to be written for our learning on this subject.

The first three Evangelists and St. Paul relate a transaction of our Lord which was obviously the establishment of the rite wherein broken bread, and the blessed contents of a cup, were the means of the communion, or joint participation, of the body and blood of Christ. Their testimony is nearly in the same words.—Thus:

St. Matthew.—"As they were eating, Jesus took the bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat: this is My body. And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is My blood of the New Testament, which is shed for many for the remission of sins."

St. Mark.—"As they did it, Jesus took bread, and blessed, and brake it, and gave to them and said, Take eat: this is My body. And He took the cup, and when He had given thanks, He gave it to them: and they all drank of it. And He said unto them, This is My blood of the New Testament, which is shed for many."

St. Luke.—"When the hour was come, He sat down and the twelve Apostles with Him.—And He said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. And He took bread, and gave thanks, and brake it, and gave unto them saying, This is My body which is given for you. This do in remembrance of Me. Likewise, also, the cup after supper, saying, This cup is the New Testament in My blood which was shed for you."

St. Paul, educated a Jew, in all the learning of the wisest doctors of the Law, and in all the strictness of the Pharisees, became one of the most violent opposers and persecutors of the Christian cause. Jesus, however, after His ascension into glory, graciously condescended to appear to him, and call him to a sense of the folly and wickedness of opposing a religion of the truth of which his own was so richly fraught with ample evidence. By the grace of God, his hard and blinded heart yielded He became the warm and zealous friend and advocate of the Gospel; was made one of the Apostles by the same direct commission of Christ, which had raised the eleven to that dignity; and was made the subject of extraordinary inspired knowledge of its precious and mysterious truths, its sacred, significan,t and grace-conveying appointments, and its pure and holy precepts. Among these truths, appointments, and precepts, deep in doctrine, and invaluable in practice, the Lord was pleased to give a prominence indicative of its high value and momentous import, to the solemn transaction of which the narratives of the Evangelists have just been cited. "I have received of the Lord that which I also delivered unto you—that the Lord Jesus, the same night in which He was betrayed, took bread, and when He had given thanks, He brake it, and said, Take eat: this is My body which is broken for you. This do in remembrance of me. After the same manner He took the cup when He had supped, saying, This cup is the New Testament in My blood. This do ye, as oft as ye drink it in remembrance of Me."

To these clear proofs that our Saviour established an ordinance in which bread is to be blessed, broken, and eaten as His body, and wine (the undoubted contents of the cup named) blessed and drunk as His blood, may be added passages of the word of God which obviously refer to this ordinance as duly appointed and existing in the Church.

In the Acts of the Apostles, which contains some of the most important particulars in the history of the Chuch for about thirty years after our Lord's ascension, it is said of its members that "they continued stedfastly in the Apostles' doctrine and fellowship, and in *breaking of bread*, and prayers;" and afterwards, that "upon the first day of the week, when the disciples came together to *break bread*, Paul preached unto them." Here the "breaking of bread," being introduced in connection with "The Apostles' doctrine and fellowship," and with "prayers," and being represented as an act for which "the disciples came together upon the first day of the week," a day consecrated to holy purposes, must, it is reasonable to conclude, refer to a religious service, that is, to that Holy Communion in which the breaking of bread was a solemn act. It is not without interest in this connection, that one of the earliest and most approved versions of the New Testament reads in these two passages, instead of the breaking of bread, the breaking of the *eucharist*. This at least shows what, at that early period,—probably not more than about a hundred years from the time of the Apostles—was believed to be the meaning of this breaking of bread.

Among the passages which evidently refer to the Eucharist as an established rite in the Church, are that quoted at the commencement of this article, and others in the same and next succeeding chapters. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body; for we are all partakers of that one bread. Behold Israel after the flesh: Are not they which eat of the sacrifices partakers of the altar?"—"Ye cannot drink the cup of the Lord, and the cup of devils. Ye cannot be partakers of the Lord's table, and of the table of devils."

In the chapter whence was taken St. Paul's testimony, as above given, to the institution of the Holy Communion, he mentions "the Lord's Supper;" censures the Corinthians for certain abuses of it of which they had been guilty; proceeds to give the account of its institution which has been cited; and adds, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup: for he that eateth and drinketh unworthily, eateth and drinketh damnation"—or "judgment—" "to himself, not discerning the Lord's body."

B. T. O.

To be Continued.

For the Churchman.

"Common Justice."

"This question should not go to the Committee on Canons. There are members of that Committee who have already sat in judgment on the question raised in this memorial, and avowed their opinions as adverse to the prayer of the memorial."—"This question ought to go to a special committee, and not to the committee on canons. The members of that committee have already prejudged the case. And it is an established principle of COMMON JUSTICE, that no one who has prejudged a cause, and much less, one who, having prejudged it, has avowed his convictions, should be allowed to sit in judgment upon it."

The above, Mr. Editor, are extracts which I give, on the authority of the Episcopal Recorder of November 30, from a speech in the late General Convention by the Rev. Dr. Brooke of Ohio. He was speaking of the well known memorial of certain clergymen and laymen of Maryland to the General Convention. The principle advocated by him—and I deem it a just one—is, that the memorial should be referred to a committee on which the friends of its objects should be fairly represented, and those who had prejudged it unfavorably should have no controlling power. Indeed, I think that Dr. Brooke's principle went so far as to exclude the last class altogether. I am not sure that he was right to this extent. The object of reference to a committee by deliberative bodies is, if I understand right, to secure for the subject committed a calmer and more thorough investigation and discussion than it would be likely to receive in the primary body. I believe that some good parliamentarians think that a majority of the committee of reference should be of those supposed to be friendly to the object referred; so as to give it every fair chance. It may be the sounder rule, however, to let the majority represent the feelings of the majority of the appointing body; provided the osher side is fairly represented by persons capable of doing full justice to it. I see not how any one can gainsay Dr. Brooke's proposition, that "it is an established principle of common justice, that no one who has prejudged a cause, and much less one who, having prejudged it, has avowed his convictions, should be allowed to sit in judgment upon it." In applying this principle, however, to the matter in hand—the reference of "a cause," or case, to a committee for examination and report—I see no objection to having on the committee one—one indeed on each side—who has prejudged the case and avowed convictions on it; provided there be a decided majority of non-committed men.

I would now respectfully ask the attention of Dr. Brooke, and Judge Bullock, of Kentucky, who expressed the same views in the Convention, and all like-minded clergy and laity of that body, and of the Church, to the following facts:

In 1847, the Bishop of New York sent a letter to the House of Bishops, and a memorial to the General Convention, of which the purport is well known. The House of Bishops resolved to refer them to a committee of five. There was just that number of members who had neither been presenters nor triers in the case. With one exception, these were overlooked, and four out of the five members of the committee were Bishops who had prejudged the case as triers and condemners, one of them having given his voice for a heavier condemnation than that which was awarded.

In 1850, the Diocese of New York presented a prayer to the House of Bishops in behalf of itself and its diocesan. It too was referred to a committee of five, *all hostile to the object of the memorial.* Four out of the five had prejudged the case unfavorably at the trial. Three out of the five had three years before reported unfavorably to the object. Two out of the five had voted for a heavier sentence than that awarded. The chairman who had drawn up the hostile report of 1847 was made the chairman of this committee.

And now I would further ask these brethren to suppose that like measure had been meted, at the last General Convention, to the Maryland memorial. Would they not think a great injury and wrong had been done unto them? Would they think that "*common justice*" had been done? Would they think it their duty to submit quietly and without complaining? Would they be willing to grant that the question was finally settled? Would they have nothing to say about the iron rule of a majority, regardless of the feelings and rights of a minority, and determined to have every thing their own way? Would they say that the Church should rest satisfied under such tactics? Would they think it unfair to argue that the majority were not very strong in confidence in the righteousness of their cause, and therefore wished to gain for it as much advantage as possible?

X. Y.

For the Churchman.

Ecclesiastical Court.

TRIAL OF THE REV. OLIVER S. PRESCOTT.

The Standing Committee of the Diocese of Massachusetts made presentment to the Bishop of the Rev. Oliver S. Prescott, for heresy, and for performing Divine service in a manner not sanctioned by the law and usages of the Church. Upon this presentment, the Bishop, in accordance with the Canons of the Diocese, nominated nine Presbyters, from whom Mr. Prescott selected five, who were constituted the Court of Triers.

This Court assembled in the vestry of Trinity Church, Boston, on Tuesday, Nov. 26th, at 10 A. M. The following are the presbyters who composed it. Rev. Edward Ballard, of St. Michael's, Marblehead; Rev. Joseph H. Clinch, of St. Matthew's, Boston; Rev. Charles Mason, of Grace Church, Boston; Rev. Edmund F. Slafter, of St. John's, Roxbury; Rev. Thomas R. Lambert, of the U. S. Navy.

The Rev. Mr. Ballard said prayers, with appropriate collects. The letter of appointment from the Bishop was then read, Rev. Mr. Ballard was chosen President, and the Rev. Patrick H Greenleaf, of St. John's, Charlestown, appointed Recorder, and the Court announced itself ready to proceed with business.

The Rev. George M. Randall, President of the Standing Committee, appeared for the prosecution. The Rev. Mr. Prescott appeared, in person, with Richard H. Dana, Jr., Esq., and Peter Oliver, Esq., as his proctors and advocates.

Mr. Randall moved for a postponement of the trial to Monday, Dec. 2d, on the ground of the absence of certain members of the Standing Committee. This was objected to by Mr. Dana, who proposed that the Presentment and the Exceptions be first heard and argued. The Court refused the motion of Mr. Randall. The following Presentment was then read by Mr Randall.

[We omit this, as it was printed last week. ED.]

The Counsel for Mr. Prescott then introduced and read the following Exceptions.—[Printed last week.]

Mr. Oliver stated to the Court that he had some doubt as to his qualifications to appear as counsel, under the Canon of 1846, and submitted a written statement of his case. The Court not thinking him strictly qualified, he withdrew from the cause. (The canon requires the advocate or proctor to have been "a communicant of some parish in the Diocese, at least two years before the time of trial.")

The Court then adjourned to Wednesday, the 27th, at 10 A. M.

SECOND DAY.

Wednesday, Nov. 27th.

The Court opened with the appropriate prayers and collects said by the President.

Mr. Randall gave notice that the Standing Committee waived the 6th, 7th, 8th, 9th and 10th Specifications under Charge Fifth. R. H. Dana, Jr., Esq. then addressed the Court in behalf of the Exceptions.

Mr. Dana's Argument.

Mr. Dana first addressed to the Court some remarks on the importance of a strict adherence to FORMS OF LAW, in all judicial proceedings, but especially where one man stands alone, accused by the authorities, civil or ecclesiastical, of offences involving life, liberty, property or reputation These forms were not the contrivances of any man or any set of men, or the results of any mere theories; but distilled from the experiences of Courts in all countries, in all ages,—the experimental wisdom of centuries. No court could be wise enough to do without them. In proceedings penal or criminal in their nature, the rules as to the allegations to be made by the prosecuting party, would be found to be substantially the same, and grounded on the same reasons, whether at the Common law, in Chancery, in Admiralty, in the Roman or in the Canon law.

The chief reasons for certainty in the allegations are generally considered to be these: 1. That the Court may see whether it has jurisdiction; 2. That the Court may see whether the acts charged constitute the alleged offence; 3. That the defendant may be able to admit or deny each charge, without danger of mistake or misconception; 4. That he may secure evidence and be prepared on points of law; 5. That he may be able to plead a former acquittal or satisfaction for the same charge; 6. That he may plead this record in future cases; 7. That the Court may know that the acts proved are the acts charged; 8. That the Court may know what sentence to pronounce; 9. That posterity may know what law is to be derived from the record

The Court will perceive that the exceptions in this case are of two kinds. The eight general exceptions apply to the entire presentment, and, if sustained, will annul it. He would, therefore, confine his argument to these, reserving the right to argue the special exceptions to the different charges and specifications, in case the general exceptions should not be sustained.

The fifth exception is the one chiefly relied upon. This alleges a want of reasonable certainty in the allegations, as to time, place and circumstances. There is no allegation of time, except that it is alleged generally that all the said offences were committed within the year last past. This gives the Reverend Defendant one chance in three hundred and sixty-five of guessing right, as to the time indicated in each case. He was happy to say that the Defendant had, during the year past, been a constant laborer, performing service nearly every day, preaching on Sundays and other Holy-days, and giving instruction in Sunday schools and catechetical classes, and in private, times innumerable. The presentment contains no allegation whatever of place, and the acts may have been done in any part of the known world. How is it possible for the Defendant to know which of his services, his teachings, his private instructions, his accidental conversations, are intended? How could he summon witnesses? Counsel found it impossible to make preparation on these charges. It was at their request that the Reverend Defendant had put in these exceptions. He desired no delay, or formal objections, but his counsel persuaded him that he owed it to them, and to his reverend brethren, and to the cause of law and liberty in the Church to make the exceptions.

Mr. Dana then cited authorities from the various branches of law, as to the requisite certainty in allegations. In Ecclesiastical law, the *Canon of Massachusetts*, 1846, § 1; *Hoffman's Law of the Church*, 401; 3 *Burn's Eccl. Law*, 264, 283; 1 *Haggard's Rep.* 43, *Oliver* v. *Hobart*; 3 *Do.* 25, *Bennett* v. *Boucher*; 1 *Curties' R.* 484, *Taylor* v. *Morley*. From the Common Law. 1 *Chitty's Cr. Law*, 172, 196, 211, 227-231; *Archbold's Cr. Pleading*, 43, 46, 48; 4 *Blackstone's Comm.* 307; *Stephens' Crim. Law*, 216, *Stephen's Pleadings*, 370, *Chitty's do.* 434. From Chancery Law, *Story's Equity Pleading*, 19, 24, 207; from Admiralty Law, *Dunlap's Adm. Prac.* 116.

Beside the want of allegations of time and place, no circumstances whatever are set forth, to aid in identifying the transactions. The only approach to a circumstance is in the 5th Specification under the 5th Charge, where the defendant is charged with making confession to a presbyter "who had become notorious for his Romanizing tendencies,"—a specification the exactness of which depended on the theological opinions or fears of the prosecutors. The Standing Committee must know the material facts and circumstances before they are warranted in making a presentment. The only question, therefore, is, how much they shall be permitted to withhold.

If the Court will examine the special exceptions, they will see that the nature and character of the offences charged are not specified with ordinary exactness. The defendant may understand them in one sense when he pleads, the prosecutors may intend a different thing, the Court may understand them in still a different manner, and the Bishop, in revisin; the judgment, may attach to them still a fourth signification. There may be no *consensus animorum* between any two of the four parties to the proceeding. Some of the opinions or acts charged are so indefinitely expressed, that the defendant cannot, in conscience, plead to them either affirmatively or negatively, nor can the Court say, on the face of the record, whether or no, if proved, they are heretical or uncanonical. It is an established rule in pleading that "the facts and circumstances that constitute the offence should be set forth. A statement of a legal result is bad;" yet in most instances, this presentment gives only the legal result, without specifying the acts done or words uttered. It is for the Court to determine the legal result, upon the allegation and proof of the facts. (*Chitty's Crim. Practice*, 227-231.)

Since the waiver of the specifications under the fifth charge, the chief allegations against the defendant are for words spoken. It is a rule in all pleadings, civil and criminal, that where words spoken or written are the *gist* of the claim or charge, they should be set forth. The best illustrations are from cases of actions or indictments for libel, slander, or treasonable or scandalous words. (Archbold's Cr. Plead. 48, 43; Stephen's Pl. 370; Chitty's Pl. 434.

The other general exceptions relate to matters of form, and are of no consequence whatever to this respondent, personally. But, on general principles, and as precedents, they deserve the attention of the court. This, too, is the first trial under the canon in this Diocese, and the Court would do well to establish the precedents on the points. He then proceeded to argue the other exceptions.

The first three exceptions depend upon the canon of 1846, which is in these words:

"The mode of presentment and trial of a minister for any offence for which, &c . . . , shall be as follows:

Information of his offence shall first be given in writing to the Standing Committee, which information any member of this Church is hereby declared competent to give. The Standing Committee shall thereupon proceed to a preliminary consideration of the case; and in their discretion, if they see fit, may make a formal presentment of the offence to the Bishop."

The canon makes the written information by a member of this Church, an essential part of the proceeding Without this, the Standing Committee cannot proceed under this canon. This Court is not only a court of special and limited jurisdiction, but of special creation. It derives its life and jurisdiction solely from the canon. It is a rule of law that before tribunals of limited jurisdiction, and *a fortiori* of special creation, all the acts and proceedings necessary for its jurisdiction or establishment should be specially alleged, that both the Court may have assurance of its powers, and the defendant may, if he pleases, traverse any of the essential requisites. (Conkling's Treatise 222, 8 Peter's Rep. 112 Brown v. Keen, 12 Pick. R. 572 Betts v. Bayley, 3 Cowen and Hill's Phillips on Evidence, 1013.) Such is the rule in the United States' Courts, and in cases of referees and arbitrators, and in proceedings in insolvency or bankruptcy. The Bishop, in the first instance, and afterwards the Court, should know by the record, that the necessary preliminary steps have been taken, that there has been a responsible informer, and a deliberation of the Standing Committee thereupon.

On the fourth exception, Mr. Dana said he had much doubt. The general canon 27, of 1832, §2, seems intended to guard a clergyman against being presented for heresy by any but clerical authorities. As the Standing Committee of this Diocese is constituted, if one clerical member be absent from a meeting, the lay members are a majority of the quorum; and thus a clergyman may be presented for heresy without the concurrence of one of his peers. Yet, the general canon, he confessed, might be only directory, imposing a duty, and not creating a condition precedent. And it might be said that, in this case, the Bishop had complied with the canon of 1832, by sanctioning the presentment and constituting the Court.

As to the sixth exception, the Court can examine the general canons on the subject of offences committed in other dioceses, and give them such construction as they think proper. It is not alleged that the defendant was canonically resident in the diocese the year past.

The seventh exception is fatal. The offences charged, are all official misdemeanors, and are not triable except when committed by a clergyman of our Church. The official character of the defendant, being an essential ingredient, should be alleged.

To the eighth exception he had no authorities, but left the Court to establish a precedent, either way, as it should see fit.

Mr. Dana closed by repeating that the reverend defendant did not put in these exceptions for delay, or to escape trial, or from dissatisfaction with his tribunal. In proof of this, since annulling of the presentment dissolved the Court, he herewith offered to the Standing Committee to agree, in case the exceptions were sustained, that they might make an entire new presentment, in the form of an amendment, and to proceed to trial thereupon, with reasonable opportunity for preparation on each side.

Mr. Randall's Argument.

Mr. Randall admitted that the presentment was not as specific as the authorities cited on the other side seemed to require; but he contended that the same strictness was not possible in charges of this nature, consisting mainly of holding heresies, admitted at various times to various persons. He contended that the Court would be governed by the law of this diocese alone, and said that the authorities cited were disgraceful instances of quibbling and technicality which this Court ought not to follow. The only object of the Committee was to get at the truth. In the present case, the charge was founded only upon "public rumor," corroborated by declarations or admissions of the defendant, and greater exactness could not be had.

[Mr. Dana here inquired if the Committee expected to try the defendant for holding heretical opinions, without evidence of official teachings and inculcatings of the same. Mr. Randall was understood to say that they did.]

Mr. Randall cited no authorities on any of the points. To the first three exceptions, he said that the information and preliminary proceedings thereupon were no part of the presentment, and need not, and should not properly be incorporated therein. The Bishop and Court, if they doubted could satisfy themselves, otherwise, that the preliminary steps were taken.

To the fourth exception, he said that the canon of this diocese requires the whole Standing Committee to act, and if only the clerical members acted, the presentment would have been uncanonical. On the sixth exception, he argued that if Mr. Prescott was canonically resident here when presented, it was of no consequence in what diocese he committed the offences, or was canonically resident in when he committed them. To the seventh and eighth exceptions, he made no reply.

The Court then adjourned to Friday, the 29th at half-past 10, A.M.

THIRD DAY.

Friday, Nov. 29th.

The Court opened with the usual religious services.

The Rev. Dr. Vinton, one of the Standing Committee, appeared in behalf of the presentment, jointly with Mr. Randall.

The Court asked the members of the Standing Committee present if they wished to be heard further in behalf of the presentment. They replied that they did not. The Court then said that they had considered the exceptions and should sustain them, but before entering their judgment, gave the Standing Committee opportunity to accept the offer of the Respondent's counsel, to make a new presentment in the form of an amendment.

Mr. Randall refused the offer, and rising in his seat declared that the Court was dissolved, that the sustaining of the exceptions dissolved the Court.

The Court called to order, and reminded the Reverend counsel that they had only given an opinion, and not recorded a judgment.

Dr. Vinton then addressed the Court. He regretted his necessary absence hertofore, and contended that the exceptions were frivolous and technical; that the Committee could not specify more accurately, as the main charge was of *holding* heretical opinions—a long continued holding.

The Rev. Mr. Mason (of the Court) replied that if there were no acts that could be alleged, there were none to be proved. Dr. Vinton replied that they could be proved by *complexional evidence*, if by no other.

The Court suggested that the offer should not be refused without a meeting of the entire Committee. But the members of the Committee present took the responsibility of acting.

Dr. Vinton objected that the Court had not pronounced a definite opinion upon the several exceptions, so as to give light to the Committee. The Court replied that if the Committee would accept the offer to amend, the Court would give a detailed opinion; but if they did not intend to proceed, the Court did not feel obliged to instruct them as to a new presentment. After further consideration, however, the Court said that they unanimously sustained the fifth exception. As this annulled the entire presentment, they gave no opinion on the other exceptions.

The Court then passed judgment, annulling the presentment. At the request of the Respondent's counsel, the offer to allow an amendment was entered on the record, and at the request of the Standing Committee their refusal was recorded to have been given on grounds of doubt as to their canonical authority to vary the presentment.

Mr. Dana then asked leave of the Court for the Respondent to read a short statement of his relation to the Church and to the charges in this presentment. As there was to be no trial on the merits, and might never be, it was an act of courtesy not unusual in Courts Martial and Ecclesiastical, though not to be required of right. The motion was opposed by the Standing Committee, and decided by the Court, on the ground that it was no part of their judicial proceedings.

The Court then took a private session, for the purpose of making up their record for transmission to the Bishop, and adjourned *sine die*.

The following is the Statement prepared by Mr. Prescott, and which, we understand, he has transmitted to the Bishop, to be placed in the files of the Diocese after the Record of the Court:

IN THE NAME OF GOD, AMEN!

I, Oliver S. Prescott, Presbyter of the Diocese of Massachusetts, now under presentment by the Standing Committee of said Diocese, for trial, for violation by word and deed of my Ordination vows, do solemnly declare. that I "willingly subscribe to the word of God, attested in the everlasting Scriptures—to all the Primitive Creeds—to the Four General Councils—and to the common judgment of the Fathers for six hundred years after Christ;" I own myself bound by the following declaration: "I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to salvation; and I do solemnly engage to conform to the Doctrines and Worship of the Protestant Episcopal Church in the United States;" I acknowledge my duty of obedience to the Right Reverend Fathers, the Bishops of said Church, as the supreme authority therein, and the sole representative to me of the Catholic Church of God. To her have I devoted myself, body, soul and spirit, and am still devoted. In her I am willing to live, in her I desire to die, with no other preparation than *worthily* receiving the Body and Blood of Christ which she dispenses. Haply I may err in trifles, but an heretic or an apostate, by the grace of God, I can and will never be.

If one year of quietness and peace in believing, and four of preparation for the Sacred Priesthood, to which I believe myself "inwardly moved by the Holy Ghost," and "truly called, according to the will of our Lord Jesus Christ, and the Canons of this Church;" and if three years of active service in this office, be not a sufficient refutation of the charge that my life during that time has been a deception and a lie, studiously followed before the face of God and man without an object or effect, unless it be the service of the father of lies, I know not how one can be furnished by a mere declaration, or even a solemn oath. Yet I would give my asseveration, and invoke the sacred name of God, and call my life for the eight years last past to witness to the truth of this declaration.

And I pray this Reverend Court that it may be entered on the minutes of their proceedings, and preserved among the records of the Diocese.

OLIVER S. PRESCOTT,
Presbyter of the Diocese of Massachusetts.
Trinity Church, Boston, Nov. 29, 1850.

THE CHURCHMAN.

NEW-YORK, SATURDAY, DEC. 21, 1850.

Our columns are so fully occupied this week by communications and foreign intelligence that we are compelled to be unusually brief. We would call especial attention to the very able argument of Mr. Dana on the exceptions in Rev. Mr. Prescott's case, and for its contribution we cordially thank the author. The principles there laid down are perfectly sound, and the reasoning is lucid and unanswerable. We rejoice that our Rev. brother found so able an advocate. In such cases our Church is, in theory at least, governed by the laws of right reason, and the maxims of justice and equity which have been acknowledged and acted upon in judicial proceedings for many centuries, by those charged with the administration of justice. Nor are they mere technical rules, and legal abstractions, but indispensable to the maintenace of the rights and character of the accused, and indeed to those of every clergyman of the Church. For no one can tell where, or how soon he may may be placed in the same situation. When these salutary rules are departed from, and the prosecutors, like the Turkish *Cadis* may make their own law, or proceed by no law at all, the form of presentment becomes a formidable instrument of crushing tyranny and oppression. This danger is imminent in times of excitement and alarm, when power is lodged in the hands of the narrow-minded and arbitrary, who are disposed to set up their own wills as paramount to the dictates of sober reason, or the venerable precepts of the *common* sense of all civilized men. In the case before us we see the exemplification of the wisdom of the Church in appointing that the accused Clergyman must be tried by an impartial Court selected from his *peers*. This is a good old Anglo-Saxon rule, and so long as it is faithfully observed both in the letter and spirit, presbyters and deacons, at least, may reasonably be regarded as secure in their ecclesiastical rights, and their reputation and character. Many other observations might be made, but our limits are so contracted that we leave our readers to frame conclusions for themselves.

We devote the principal part of our foreign intelligence to the subject of the Papal insult to the Anglican Church and the Sovereign of Great Britain.—We make no doubt that the results will show that His Holiness has committed a great blunder in uttering so loud a flourish of defiance and contumely "in the plenitude of his Apostolic authority," and that his deluded adherents in England, at least, will find tne truth of the inspired proverb, "Pride goeth before a fall." Let the learned and Catholic minded Divines of the Church of England employ themselves in vindicating her claims and doctrines, and exposing the false dogmas and corrupt practices of the Papal system on the sure basis of Scripture and Antiquity, as was done by the profound learning and able reasoning of Andrewes, and Taylor, and Bull, and other great lights of that Church. Then the sophistries and inventions of Romish controversialists and perverts will be revealed in their utter emptiness, and a new impulse be given to the increase of her influence and her practical development among those, of whom, under God, she is the legitimate spiritual guide.

Foreign Intelligence

The *America* arrived at Boston on Friday week last, with dates to the 30th ult. German affairs continue to be the great object of attention on the Continent.

The Prussian Chambers opened on the 21st November, and was addressed by the King in person. In it he asserted very distinctly that the interference in the disputes of a neighboring State had led to the violation of the rights of Prussia and to the concentration of troops close on its frontiers in quarters distant from the scene of trouble. He had therefore called out the whole military power of the nation, which had risen like one man. "In a short time we shall stand more strongly armed than at any period of old or modern times. We do not seek war; we wish to lessen no one's rights, or force our proposals on any one; but we require an organization of collective Germany, consistent with our present position in Germany and in Europe, and commensurate with the sum of the rights which God has placed in our hands. We have a good right that we will defend, and we will remain in powerful preparation under our weapons till we are certain it has obtained recognition." He also demands the *means* for securing this object.

The speech is said to have been received with much enthusiasm by the Assembly.

Negotiations were actively continued between the Austrian, Prussian and Russian governments. The reports are so conflicting, that we forbear to give them. The relations of these powers are certainly critical, but a peaceful arrangement is by no means impossible. It was reported that England and France had protested against the interference of Russia, and against the violation of the peace of Germany and Europe by the two powers.

Severe collisions had taken place in Frankfort between the troops of the two nations in garrison there. It was also said that the Prince of Taxis commanding the Austro-Bavarian forces in Hesse Cassel had given notice to Count Groeben, the Prussian commander, that he meant to advance, and that the latter had replied that he should not fall back. If both keep their words there must be fighting.

Much depends upon the course taken in the Prussian Chambers and the force of public opinion. At present the national feelings were much irritated. The funds, however, keep well up, which is a sign of pacification.

The Sardinian Chambers were opened on the 23d ult. The King in his opening address declared "The rule of our conduct has constantly been the respect we all profess for the Holy See,in conjunction with a firm resolution *to uphold the independence of our legislation*."

In England the Roman Catholic controversy continues the theme of public discussion. A meeting at *Birkenhead*, convened to prepare a loyal address to the Queen was violently broken up by a serious riot. Instigated, it is said, by the addess of a Roman Catholic priest of the name of Brown, the Sunday before, the Irish labourers assembled before the Hall to the number of 1000 and upwards, and commenced a violent assault with bludgeons, spades and pickaxes, on the police, who, about 50 in number, were soon overpowered, and some 20 seriously injured, two it is feared fatally. Huge stones were hurled into the Hall, to the imminent danger of those present; but an address of Mr. Brown to the excited multitude of assailants acted like a charm, and they laid by their weapons. A small detachment of the 52d regiment arrived from Liverpool in the afternoon and remained on duty all night, but there was no repetition of the disturbances. A proclamation of the magistrates announces that the meeting stands adjourned until the necessary precautions have been taken to ensure tranquillity. Such outrages give a precious specimen of what may be expected from these enlightened "converters of England," as Father Ignatius (Mr. Spencer) styles them.

The following address had been put in circulation by Dr. Wiseman for the signature of his adherents:

"To the Queen's Most Excellent Majesty.

"May it please your Majesty,—We, the undersigned subjects of your Majesty, residing in England, and professing the Roman Catholic religion, beg to approach your Majesty's throne, there to express our sentiments of unimpaired and unalterable fidelity to your Majesty's Royal person, crown, and dignity.

"At a moment when attempts are made to impeach our loyalty, we consider it a duty to give fresh utterance to these our feelings,"

"During centuries of exclusion from the privileges of the constitution, and from the rights enjoyed by their fellow subjects, the catholics of England remained true to their allegiance to the crown of this realm, and yielded to none in their readiness at all times to defend its rights and its prerogatives against every foe. And now that, under your Majesty's wise rule, we enjoy equal participation with others in the benefits of the constitution, we are more than ever animated with the same sentiments of fidelity and attachment, and are equally ready to give proof, whenever the occasion may present itself, of the sincerity of our loyal professions.

"The dearest of the privileges to which we have thus been admitted, by the wisdom of the British legislature, is that of openly professing and practising the religion of our fathers, in communion with the see of Rome. Under its teaching we have learned, as a most sacred lesson, to give to Cæsar the things that are of Cæsar, as we give to God the things that are of God. In whatever, therefore, our church has at any time done for establishing its regular system of government among its members in this island, we beg most fervently and most sincerely to assure your Majesty that the organization granted to us is entirely ecclesiastical and its authority purely spiritual. But it leaves untouched every tittle of your Majesty's rights, authority, power, jurisdiction, and prerogative, as our Sovereign, and as Sovereign over these realms, and does not, in the leastwise diminish or impair our profound reverence, our loyalty, fidelity, and attachment to your Majesty's august person and throne; and we humbly assure your Majesty, that among your Majesty's subjects there exists no class who more solemnly, more continually, or more fervently pray for the stability of your Majesty's throne, for the preservation of your Majesty's life, and for the prosperity of your Majesty's Empire, than the catholics of England, in whose religion loyalty is a sacred duty, and obedience a Christian virtue"

But how does this square with the following extract from the *Bull of Pope Pius V.* dated April 27, 1570:—

"The Most High, who ruleth in the Heavens, hath appointed the Roman Pontiff, St. Peter's successor, Prince over all nations, to root up, destroy, disperse, plant and build. . . In discharge of this office, and in reliance on His authority, (Who hath placed us in this extreme throne of righteousness, we declare out of the plenitude of apostolic power, *Elizabeth*, a heretic, and favourer of heretics, and *her adherents* to have incurred the sentence of *anathema* and to be cut off from the unity of Christ's body; herself, moreover, deprived of her pretended right of sovereignty, and all dominion, dignity and power whatsoever, and her nobles, subjects and People, and all who have *sworn* allegiance, released from their obligations of fidelity and service; and we command and interdict all and each of her nobles, subjects and People, and others aforesaid, from *daring* to obey her, her monitions, mandates, and laws."

The effect this Bull had is well known. If the present Pope should issue a like bull, would these gentlemen still hold fast to the oath of allegiance, and submit to be excommunicated. And is not Victoria now excommunicated *ipso facto?*

It may be useful to contrast with the above the language of a Mr. Ambrose Lisle Phillips in a letter to a Roman Catholic peer, Lord Shrewsbury:—

"There will be no flinching on the side of the Catholic Church:" "*the decree of our holy father the Pope has gone forth, and it will be upheld by every faithful Catholic, from the greatest to the least, though Protestant violence should convulse England to its very centre.*" "You are on your way to the holy city." "Pray our holy father to bestow again and again his apostolic blessing on his children here, *who are ready to combat for his sacred rights.*" "The holy father may count upon us: *we are the children of the Crusaders;* we will not falter before the sons of Cranmer and John Knox."

The letter of the Premier to the Bishop of Durham has excited much irritation in Ireland among the Roman Catholics; and appearances of serious agitation and disturbance are evident in that unhappy country. Meetings had been held at which their prelates presided, and were loud in exultation at the *restoration of the hierarchy to England.*

Rumour has it that at the ensuing session of Parliament a bill will be brought in, prepared by her Majesty's Attorney General, declaring it penal for Roman Catholic prelates to use the titles of *English* sees. It is a curious fact, however, that in an act of Parliament passed in 1846 (The Dublin Cemeteries Act) the Roman Catholic Archbishop of Dublin is styled "his *Grace*," and "*Most Reverend*," and the 28th section speaks thus:—"And be it enacted that *His Grace Daniel Murray, Archbishop, and his succesors exercising the same spiritual juris-diction as he now exercises in the Diocese of Dublin as an Archbishop*, may, &c." As the Queen's supremacy extends over the united Church of England and *Ireland*, we should like to know why this act was not an infringement of it according to my Lord John Russell, and yet he was premier when the above act was passed. The truth is, we believe, that the aim of this unscrupulous statesman is if possible to bind closer the chains of the Church of England, and make her doubly the creature of the State; and all this zeal against Popery is mere affectation to serve his end. We trust, therefore, that while the true sons of the Church denounce and resist this act of the Pope as an invasion of the rightful authority of their Sovereign, which it undoubtedly is, they will not commit themselves to the undefined and despotic exercise of prerogative claimed by the present ministry and their supporters. At one of the meetings a clerical Solomon declared, that "*the Queen was the supreme judge of doctrine.*" This is really carrying loyalty too far, though we doubt not Lord John will give him a bishopric the first opportunity.

Among the clerical meetings by far the most important and well conducted was that of the Diocese of Oxford, held Friday, November 22, at which the Bishop presided. Nearly 1000 persons were present. Bishop Wilberforce made a very eloquent and forcible address, in which he spoke in most decided terms of censure and warning as to those of the clergy of the Diocese (4) who had recently gone to Rome, Some few of the clergy present showed a disposition to rant against tractarianism, but were speedily recalled to order by the firmness of the Bishop.

The following protest was adopted:—

In the Name of God—Amen!

We Samuel, by Divine permission Lord Bishop of the Diocese of Oxford, with the undersigned Priests and Deacons being assembled under the protection of Almighty God in our Cathedral City of Oxford, on the 22d day of November, in the year of our Lord 1850—Do hereby in the presence of God, the Father, the Son, and the Holy Ghost, and before the whole Church, make this our solemn Protest and Declaration.

Whereas we have seen or heard that the Bishop of Rome has pretended to divide this ancient Church and Realm of England into certain new Dioceses, and to appoint over them certain Bishops to whom he, the said Bishop of Rome pretends to commit the cure and government of the souls of all Christian people therein dwelling, contrary to the rights of this Church, and the ancient laws of this realm:—

Now we the said Bishop, Priests and Deacons, whose names are hereunto subscribed, do utterly protest against any such invasion of this Church and Realm; and we do declare that the Church recognized by law in this land is the ancient Apostolic Church thereof, possessing the ancient Faith, true Sacraments, and a lawful Ministry; and that her Bishops and clergy are the Bishops and Clergy thereof by unbroken descent from the Holy Apostles; and that the missionaries of the Bishop of Rome, within this land, who are striving to withdraw the people from the communion of the English Church are intrusive and schismatical; and we protest before God and his Church against these schismatical claims and proceedings, as also against their doctrines and teachings, as being on many points of Faith and practice, contrary to God's Word and the teaching of the Universal Church, all which are more especially declared in the Articles of our said Church of England. And we do declare that we believe that this our protest would be approved, and the schismatical acts and corrupt doctrines and [idolatrous] practices maintained by the Bishop of Rome would be condemned, by the judgment of the universal Church, if it were possible that such judgment should be now by any means collected; and we declare that the Church of England did, at the Reformation make and hath now for 300 years continued their protest to the claim of the said Bishop of Rome to exercise jurisdiction over the Church Universal, and over this Church of England in particular; and also against the false doctrine of the said Church of Rome, and that we do now renew and continue the same protest.

And we do solemnly warn all Christian people committed to our charge that they yield no obedience to the so-called Bishops now thrust into our land, under pain of incurring all the guilt of wilful schism.

An address to the Queen was also adopted, in which her "*rightful* supremacy" was acknowledged: i. e. "under God to have the sovereignty and rule over all manner of persons born within her realms and dominionsand countries, so as no other foreign power shall or ought to have any superiority over them." This is just enough.

The New Roman Catholic Hierarchy.—The Episcopal Bench continue to give their individual expression of opinion on the recent appointment of a Roman Catholic Hierarchy by Pope Pius IX. First, we have the following reply of the Primate to the archdeacon and clergy of his diocese:—

Lambeth, November 21st., 1850.

"I am much gratified by receiving the address of the archdeacon and clergy of my diocese of Canterbury, 'protesting against the act of aggression upon our Church, recently commmitted by the Papal See.'

"I was well aware that the clergy of my diocese were animated with the same sentiments which have been so generally expressed by the Church of England, concerning this extraordinary measure, considering that it would afford the most suitable opportunity of declaring my own sentiments on the occasion.

"You justly observe that 'the appointment of Bishops to take spiritual charge of the several counties of England and Wales, is in direct opposition to the statutes of a county, which affirms that no foreign prelate or potentate hath, or ought to have, any jurisdiction or authority within this realm, in which the Queen's majesty, under God, is the sole supreme governor. When a foreign potentate assigns particular districts to be ruled over by his Episcopal delegates and nominees, he certainly assumes to himself a pre-eminence and power which is opposed to the spirit and purport of our law.

"We therefore have just reason to declare our indignation at the present invasion of our rights, and the assumption on which it is avowedly grounded, that our Protestant communion is unsound, and ever heretical. But whilst we are indignant, we need not be surprised. All religion, whether false or true, must be in a certain sense aggressive if it is sincere; and it is the known characteristic of the Roman Catholic religion, to be not merely aggressive, but encroaching, and to rest satisfied with nothing short of absolute domination. We shall therefore look around us, and inquire whether any particular circumstances amongst ourselves may have caused the present time to appear to the court of Rome a favorable opportunity for the movement of which we complain.

"Ten years have elapsed since I thought it necessary to warn the clergy of another diocese against the danger of adapting principles which, when carried out, tend actually to those Romish errors, against which our forefathers protested, and which were renounced by the Anglican Church.

"The result has proved that this judgment was not harsh, nor the warning premature; on the contrary, certain of our clergy, professing to follow up those principles, have proceeded onward from one Romish tenet, and one Romish practice to another, till in some congregations, all that is distinctive in Protestant doctrine or Protestant worship has disappeared.

"Other circumstances might be mentioned, such, for instance, as the titles and precedence allowed to the Roman Catholic dignitaries in Ireland and our colonies, which afforded some colour to the belief that a change had come over our land, and that an act of Romish aggression might be ventured without risk of serious notice or national opposition.

"Happily the event has proved that the errors were on the surface, and confined to few; The heart of the nation adheres to the word of God, and rejects the traditions of men.

"Our first duty, therefore, in the present crisis, is to retrace our steps wherever they have tended towards Romish doctrines or Romish superstition; and whilst we appeal to the legislature to protect our Church from foreign invasion, to be especially careful that we are not betrayed by enemies within.

"But another duty is incumbent on us, of still greater urgency. The corruptions of the Romish Church are very congenial to the human mind, and especially to the uneducated, unawakened mind. Amongst the population of our crowded towns and remote villages, too many, unhappily, are little able to test the truth of any religion, which is proposed to them by its only sure standard, the Bible. These may easily become a prey to teachers so subtle, so skilful, so insinuating as Romish emissaries are known to be. There is likewise a constant immigration from Ireland of men who have imbibed superstition from their cradle, and by companionship, or alliances among their fellow workmen, are too likely to aid the exertions of Priests and Jesuits, of Nuns or Sisters of Charity. It becomes doubly necessary for the clergy to guard their people against this danger by every means through which scriptural knowledge may be diffused amongst them; acquaintance with the Scriptures is the sure defence against Rome. The laity must lend their aid, and supply the means of adding to the number of clergy, together with a provision for household visitors, and Scripture readers, without which it is impossible to make head against the ignorance and apathy of an untaught multitude. If the recent assault upon our Church should thus become the means of extending scriptural instruction, the measure which was designed for our injury may, under a gracious Providence, result in an eventual good. The enemy has shown that he considers we have a weak point. It is our business to strengthen that point, and guard it from attack, and not to allow the ignorance of any part of our population to betray them into the hands of Rome."

"The clergy who have addressed me, may depend upon my using whatevor influence belongs to the high office and station to which I have been called, to maintain Her Majesty's royal prerogative and title, and to assert the rightful claims of the Church of England. And I have full confidence that they, on their part, will never be wanting in their endeavors to render harmless any attempt which may be made to weaken or subject the Protestant faith, of which they are the appointed guardians.

"J. B. Cantuar."

It seems to us with all due submission that there is here too much reliance on the mere law of the land, and too little stress on the law of Christ, and his Apostles. Whilst the warnings are reasonable and just against "Romanising", others might and should have been added against ultra Protestantism, and the rejection of the teaching of the Prayer book in its *plain and grammatical* sense.

We find replies, also, from the Bishop of Durham, St. David's, St. Asaph's, Landaff, and Manchester. The last named prelate states that the act 9 10 Victoria still forbids the bringing in of bulls, &c., from Rome, and that such an act is illegal. If so, Her Majesty's ministers and law advisers are conniving at a violation of the law in not forthwith prosecuting the Cardinal.

The Oxford University commission finished their labours, on Wednesday, (Nov 20), and at an early hour of that day, handed over their room, at the Downing street residence of the first Lord of the Treasury, to the gentlemen of the Cambridge commission, who have now commenced their inquiry,—*English Churchman.*

The living of East Farleigh, lately held by Rev. H. W. Wilberforce, has been conferred by the Lord Chancellor, on Rev. Thomas Watson, of St. Philips, Peutonville, for his anti-tractarian opinions.—*Ibid.*

New Publications.

Life of John Randolph of Roanoke, by Hugh A. Garland. 2 Vols. New York & Philadelphia. Appletons. pp. 311 and 375.

We cordially rejoice at the publication of works like the present, for they materially assist in the correct composing and understanding of the history of our country. Character and motives, as well as actions and opinions, are brought out with a particularity and distinctness which cannot be afforded in a general history, however minute. John Randolph occupied a prominent place in the Councils of the Nation, and the two volumes before us present a well written account of his political career as well as a view of his private life and character. His biographer, as a native of the "Old Dominion," sympathises with the political views and acts of his illustrious friend, and does them ample justice in the course of his narrative. He warmly defends them and speaks with great plainness of the defects and errors (real or supposed) of his opponents, especially the Federalist leaders, and in this many of his readers will of course differ from him; but he appears to write in a sincere and candid spirit—fully persuaded that the Virginia school of politics is the true one, and best adapted for the interests of this country. He consequently, among others, maintains the doctrine of "peaceable withdrawal," whenever it suits a State to seek that remedy; which seems to us utterly inconsistent with the constitutional compact, and fraught with the greatest dangers to the prosperity of the Union.

The character of Mr. Randolph is not an attractive one, though his biographer has done his best to make it so; but he affords happily an example of a return from the darkness of infidelity into the peaceful ways of religion, and a submission to the Faith as the Church has received and taught it; and his repentance and trust on the merits of his Saviour in the hour of death were doubtless fervent and sincere. The letters relating to his religious views, though marked by the morbid influence of his constitutional temperament, present useful matter for perusal and reflection.

Religious Progress:—Discourses on the *Development of the Christian Character*, by William R. Williams. Boston. Gould Kendall & Lincoln. pp. 258.

These Discourses are a series of practical lectures on the 5th verse of the 1st chapter of the 2d Epistle of St. Peter, and after a demonstration of Religion's being a principle of growth, in a subjective sense, delineate the several virtues of Faith, Virtue, Knowledge, Temperance, Patience, Godliness, Brotherly Kindness, and Charity. The style is grave, eloquent, and ornate, the various topics are treated of in a manner highly attractive and jndicious, and the exposition is sound and edifying. For instance, in treating of *Faith*, he shows that it is not a mere hereditary and passive acquiescence in Christianity, nor the mere intellectual reception apart from the heart of an orthodox Creed: but that it is from the necessity of its nature *a work of spiritual growth and principle of practical development*, to be cherished by habitual prayer, exercise and the like. The Sacraments, however, ought to have been more prominently brought forward. Too much stress is laid, we think, upon some modern inventions for propagating religion and morality at the expense of the Church's influence and authority, and we really must demur to the application of the hallowed term martyrs to the Scotch Covenanters. There are some excellent remarks on confounding a vague veneration, such as even Infidels have sometimes displayed, with the *Godliness* inculcated by the Gospel, and the observations on *Charity* breath a truly amiable spirit Many other features of excellence might be enumerated did time and space admit.

What is Romanism? *Image Worship.* London, 1849. This little volume is part of a series of tracts published by the *Society for Promoting Christian Knowledge*, and we are glad to draw attention to it at the present juncture. The theory and practice of the Romanists on the topic, with the suppressions and equivocations among their chief writers are abundantly shown, and the offensive form in which the practice is taught and *enforced* by the Papists. The adverse testimony of the ancient Fathers for the first six centuries, to the time of Gregory the Great, is given with the authoritative evidence of Holy Scripture. This book may be procured at the Church Depository, No. 20 John street.

Theopneusty, or *The Plenary Inspiration* of the Holy Scripture by S. R. L. Gaussen, Professor of Theology in Geneva, Switzerland, translated by E. N. Kirk. 4th American, from the 2nd French Edition. New York, John S. Taylor, 1850, Pp. 410.

The Author very ably maintains that "All *Scripture* is given by inspiration of God," and candidly and satisfactorily discusses and refutes the several objections made to the doctrine. His remarks on the true province of Biblical criticism, are both sensible and well founded, and he deals hard blows on some of the sceptical theorists of the German schools. It deserves a diligent study.

We are compelled to mention only, briefly, the gift books for the season, with which our table is covered.

Gems from the Sacred Mine or Holy Thoughts upon Sacred subjects, by Clergymen of the P. E. Church, edited by Thomas Wyatt, A. M., Philadelphia. Lippincott, Grambo & Co., 1851—pp. 236, a beautifully printed and bound volume with seven well executed steel engravings, and articles in Prose and Verse, from the pens of Bps. Hopkins, Doane, Smith, Potter, and Johns, Drs. Coleman, H. V. D. Johns, C. M. Butler, Rev. Messrs. Bedell, E. C. Jones, McCabe, F. Ogilby, and others. Many of these pieces possess high merit. The book is for sale by D. Dana, r, Church Depository, 20 John Street.

Messrs. Lindsay & Blakiston, Philadelphia, have published

Treasured Thoughts from Favorite Authors, collected and arranged by Caroline May,—1851. pp. 336.

A well chosen selection of brief extracts and aphorisms from eminent authors, among whom Bps. Taylor, Leighton and Hall, Fuller, Browne and many others of note may be mentioned. The subjects are alphabetically arranged for convenince of reference, and there is much food for thought in these pages.

Scenes in the Life of the Saviour, by the Poets and Painters, edited by Rufus Griswold—pp. 240.

A new edition ef this work which we had occasion to notice favorably last year. The Poetry is generally by the first names in England and America and of a very high order, The illustrations however in this edition are not worthy of the subjects.

Beautiful Correct Copy of the (English) Book of Common Prayer.

Extracted from the Guardian Newspaper of Sept. 5, 1849.

"An Edition of The Book of Common Prayer, in 24mo., which has just been issued by Messrs. Eyre and Spottiswoode, will go far to redeem the Queen's printers from the animadversions which have been made in many quarters of late years, on the way in which the task of publishing the Prayer-book has been executed by those to whom it is intrusted. The present volume, which is printed in red and black, is not only a very beautiful specimen of typography, but is the first edition of the English Prayer-book in which the rubrications seem to follow any definite and recognized principle. It is well known that the great printers of the sixteenth and seventeenth centuries, the Plautius and others, rubricated their service books, which are so much prized by collectors, not according to their fancy, or to what might look best, but according to certain ascertained and strict rules. These appear to be now carefully applied to the Prayer-Book. A reference to the office for the Holy Communion in the present volume will exemplify this remark. We observe, too, that some of the departures from the *sealed book* which have disfigured former editions have been rectified, and that the text of Bishop Ken's *Morning and Evening Hymns* has been restored from its multiplied corruptions to something like its original purity. We hail this Prayer-book as a most satisfactory proof of an intention on the part of Her Majesty's printers to discharge the important office with which they are intrusted in a manner satisfactory to the Church, and worthy of the noble ritual of the publication of which they are the depositaries; and we hope that the Universities, who have with them this important privilege, may imitate this, which may be considered a *standard edition of the Prayer Book.*"

A copy of this book can be seen at the Sunday School Depository, No. 20 John street. We take this opportunity of mentioning with much satisfaction, that a very interesting addition to the stock of the *Venerable Society's* publications has lately been received at the same place.

Note.—We are told by Messrs. Eyre and Spottiswoode, that the Prayer is copied from the Tower Book.

Complaints have been made on the part of some of our foreign subscribers, that their papers come to them irregularly. This applies to those sent by sailing vessels only, as those by Steamers arrive with certainty and despatch. We have therefore concluded to forward *all* hereafter by the regular Mail Steamers, and charge the postage (about $1) in addition to the annual subscription. We believe this arrangement will be in the end advantageous to all parties.

Church Music.—We would call attention to the advertisement of some new music by Mr. J. A. Johnson, the organist of the Church of the Holy Communion. We are informed from the best authority that it has proved very suitable and agreeable as performed in that church, and can be learned with great facility.

Diocesan Intelligence.

Diocese of New York.—*Acts of the Ecclisastical Authority.*

The Incorporation of the Church of the Messiah, Brooklyn, and of St. John's Church, Richfield Springs, Otsego County, has been approved by the Standing Committee. Both these parishes were received into union with the Convention at the late Special Convention; as were also the Church of the Holy Innocents, Albany, the Church of the Holy Innocents, Cornwall (Fallsville), and St. Mark's Church, Islip.

The Canonical Certificate has been received of the following Clergyemn to the Parochial cures respectively named, and transmitted for record:

The Rev. George L. Neide, to the rectorship of St. John's Church, Stockport; The Rev, Joseph Ransom, to the rectorship of Trinity Church, Plattsburgh; The Rev. F. S. Wiley, to the rectorship of Bethesda Church, Saratoga Springs; The Rev. Thomas Clark, to the rectorhip of the Church, the Ascension, Greenpoint; The Rev. Francis L. Hawks, D.D., LL.D., to the rectorship of Calvary Church, New York; The Rev. Wm. J. Frost, as As't Minister of Calvary Church, New York; The Rev. Samuel G. Appleton, to the rectorship of St. John's Church, Delhi; The Rev. William H. Newman, to the rectorship of the Church of the Messiah, Brooklyn; The Rev. Edwin Harwood, as the Assistant Minister of Grace Church, New York; The Rev. James P. F. Clarke, to the rectorship of Grace Church, Prattsville; The Rev. William Long, to the rectorship of St. Paul's Church, Flatbush; The Rev. William W. Olssen, as Minister of St. John's Church, Cold Spring Harbour; The Rev. John W. Moore, as Assistant Minister of St. Ann's Church, Morrisania.

The following Presbyters have been received into the Diocese upon Letters Dimissory from the Bishops respectively named:

The Rev. Thomas Clark, from the Bishop of New Jersey; The Rev. William Oscar Jarvis, from the Bishop of Connecticut; The Rev. Jacob B. Morss, from the Bishop of Maryland.

The Rev. Edward Livermore has received a Letter Dimissory to the Diocese of Western New York.

Mr. William H. Cook has been admitted as a candidate for Holy Orders.

New Jersey.—On Saturday, November 30, (St. Andrew's Day,) in the House of Prayer, Newark, the Rev. Messrs. Williams and Rankin read Morning Prayer; after which the Bishop instituted the Rev. Samuel Southard into the Rectorship. The Sermon was preached by the Rev. Dr. Higbee, of the Diocese of New York. The Holy Communion was administered by the Rector, assisted by the Rev. Mr. Henderson. The Rev. Mr. Lord, of the Diocese of Maryland, was present.

On Friday, Dec. 6th, in the Chapel of Grace Church, Van Vorst, the Rev. Messrs. Mahan, Bowden and Southard read Morning Prayers, and the Bishop preached, and confirmed *fourteen* persons.—He afterwards laid the corner-stone of Grace Church, and delivered the address. The Rev. Dr. Barry, and the Rev. Messrs. Wheeler, of the Diocese of Western New York, and Sayres, of the Diocese of New York, were present.

Corner-stone.—Grace Church, Van Vorst, N. J. On Friday, Dec. 6th, the Bishop of New Jersey, laid the corner-stone of a new Church edifice in the township of Van Vorst, and confirmed fourteen persons. The congregation having assembled in the neat little chapel, in which they have worshipped since the organization of the parish, about three years since, Morning Prayer was said by the Rev. M. Mahan of Philadelphia, the Rev. Mr. Bowden of Jersey City, and Rev. Mr. Southard of Newark, reading the lessons. The Rev. Mr. Wheeler of Western New York, the Rev. Dr. Barry, and the Rev. Mr. Sayres, were present. The Bishop preached with even more than his usual power of earnest and affectionate persuasion, from Cor. vi., 19, 20. After which, the Confirmation Preface being read by the Rector of the Parish, the Rev. D. H. Macurdy, and the candidates confirmed, the congregation proceeded, with the Bishop and Clergy, to the site of the new Church.

In the meantime, the rains descended and the windsblew Notwithstanding all however, the numerous and deeply interested assemblage, which had crowded the Chapel, assisted with the same good will, and the same peculiarly hearty response, at the remaining services. The solemn Anthem, and the Gloria in Excelsis, chaunted by the choir, with the valuable aid of some of the students of the Theological Seminary, rose high above the storm. In a noble address, the Bishop proclaimed the eternity and universality of Worship—the voice of daily prayer, morning and evening, being as it were the pulse of the Church's heart—which, wherever the life-blood circulates, whether in heaven or in earth, or under the earth, cannot but render unto God, "secretly among the faithful, and in the congregation," the unwearied ascription, "Day by day we magnify Thee, and worship Thy name ever world without end." The corner-stone, tastefully inscribed with a cross and circle, (symbol of man's eternal redemption) and with the date, A. D. 1850, contained in a copper box, a Bible, Book of Common Prayer, Journals of General Convention, &c., &c. The new Church is to be of brown free-stone, in the early English style, with nave, aisles, chancel, tower and spire, all of stone, to seat about six hundred The architects are Messrs. Detlef Lienau and R. C. Bacot.

The ceremonies of the day were concluded in true English and Homeric style, by a very beautiful and elegant repast, (the tasteful arrangement of which is to be credited, of course, to the ladies of the Parish) of which, young and old partook; and as night closed in, "the soul lacked nothing of a well distributed feast." Storms without, and warm hearts within, are elements in which corner-stones grow. It was the oft-repeated remark of all, who assisted on this occasion, that they had never witnessed a scene in which these two elements were blended into a choicer and more agreeable compound.

M.

Banner of the Cross.

Pennsylvania.—The following resolutions were passed at a numerous meeting of the Clergy of the P. E. Church, in the city of Philadelphia and its vicinity, held in St. John's Church, Dec. 5, after the funeral of the Rev. Dr. Boyd:—

It having pleased Almighty God, in whose hands are the issues of life and death, to remove from the Church on Earth, our much esteemed brother, the Rev. George Boyd, D. D., late Rector of St. John's Church, N. L., in this city, it becomes those who so well knew and loved him, to give expression to the heartfelt sorrow which this afflictive dispensation of Divine Providence has occasioned, and to record the high estimation in which they hold the memory of the virtues and bright example of their departed friend and brother. Throughout the whole course of his long and useful ministry, he in all things approved himself as a faithful and devoted "Steward of the mysteries of God;" in much patience, in afflictions, by pureness, by knowledge, by honor and dishonor, by evil report and good report; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

We cannot forget his conspicuous exemplification of Christian excellence, and how conscientiously and devotedly he gave his influence and exertions to the great work to which his whole heart and life were consecrated, Occupying a prominent station in the Church of this Diocese, and familiarly known among us for many years, his unaffected goodness won the love and confidence of all; while his blameless life, and evident purity of purpose, secured the universal respect and esteem of the community at large. The mild, dignified, and conciliatory deportment which so eminently characterized him; his strict integrity and warm-hearted kindness; and his urbanity of manners and Christian temper on all occasions;—will ever be affectionately remembered by his brethren of all classes; and by none more sincerely than those who could not agree with him on all theological points.

This feeble tribute to his many virtues, is not only expressive of our feelings on this melancholy occasion, but it will be cordially responded to by every Clergyman of the Diocese. The memory of such a man deserves to be honored; and therefore be it

Resolved, That in the death of the Rev. Dr. Boyd, his brethren of the clergy deplore the loss of one whose useful, laborious and pious life, was a constant and animating example of a virtuous man, a devout Christian, and a faithful pastor.

Resolved, That by this mournful event we have lost a friend, endeared to each one of us by the many excellencies which adorned his character; while the Church has been deprived of a clergyman whose talents and energies were unreservedly devoted to its service, and whose life exhibited a beautiful illustration of the holy religion which he taught.

Resolved, That we assure the family and parishioners of the deceased, of our sincere condolence with them under this distressing bereavement.

Resolved, That these proceedings be published in the "Banner of the Cross," and "Episcopal Recorder;" and that a copy be furnished to the Vestry of St. John's Church, N. L.

On motion of the Rev. Dr. Ducachet, the Rev. Messrs. Van Pelt, Clark and Hazlehurst were appointed a committee to communicate the above to the family of the deceased; and the Rev. J. M. Douglass, the Rev. R. Davis, and the Rev. Dr. Morton, a committee to furnish a copy to the Vestry of St. John's Church, N. L.

On motion the meeting then adjourned.

P. Van Pelt, President.

Thomas C. Yarnall, Secretary.

Suitable resolutions were passed by the Vestry of the Church, Dec. 4th, and it was Resolved that the Church be hung in black for the space of three months.

CLERICAL CHANGES.

Rev. Jacob B. Morss from Owing's Mills, Md. to New Rochelle. Westchester Co., N. Y. for the Winter. Rev. Jas. Cole Tracey, to the temporary charge of the Church of the Holy Cross, Troy.

To Correspondents.

"Querist" is received, but after mature consideration we deem its insertion inexpedient: the intervention of a third party might prolong the matter to an indefinite extent, and the question asked, admits we think, of a very satisfactory solution.

"An Old Fashioned Churchman," is declined; the latter part we would have gladly inserted, but the first portion proceeds upon a conjecture which may or may not be well founded, and might do great injustice by its publication. We have disposed of the M. S. as requested.

Erratum in "Apostolic Order," Nov. 23d, on the 1st column 2d page, near the close of the first paragraph, for *recitations* read *meditations.*

Married.

On Thursday evening, the 14th Nov. at St. Philips Church, Philadelphia, by the Rev. Charles D. Cooper, William G. Williston, to Catharine M., daughter of Solomon Alter, Esq., all of that city.

Notices.

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
Rev. J. F. Schroeder, D. D., Rector.

Course of Sunday Evening Lectures, on the Lives and Characters, Writings and Opinions, of the most eminent of the Church Divines.

Lecture VIII, (Sunday, Dec. 22,) *The Life and Character of Bishop Jewell.*

Service at 7½ P.M.

A Card.

The Rev. John H. Hopkins, Jr., respectfully announces to the Bishops of the Church, and others, who have approved his proposed Church Paper, that, owing to local circumstances beyond his control, the appearance of the first Number will be delayed until a year from the time originally contemplated. He hopes to commence them far more effectively than would be possible now.

December 21, 1850.

☞ We learn that a Committee of gentlemen have hired Constitution Hall, No. 650 Broadway, where Divine Service will be held every Sunday, at 10½ A.M., and 7½ P.M. Rev. John Grigg being the officiating Clergyman. As Sunday evening services in this city, are an acknowledged desideratum, we would invite especial attention to a series of Lectures Mr. Grigg intends to deliver at the above place, during the winter, on the Apocalypse of Saint John. A prevalent, though perhaps erroneous impression exists, that this is a sealed Book. The present age, however, presents so many startling indications of great events at hand, that the study of this sublime Revelation, always so full of interest, becomes now an obvious duty. Mr. Grigg is well fitted for this important task. His style embraces clearness of thought and expression with a fervor becoming those holy and sublime themes, while he has made the Apocalypse the subject of special investigation and study. On Sunday evening next, the 22d instant, the Introductory Lecture of the series will be delivered. Judging from the preliminary discourse of last Sunday evening, we should say the approaching series will possess no ordinary value and interest. Seats Free. Dec 21.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Dec. 10, viz: St Thomas Bethel, Ct, 5; Trinity, Norwich, Ct, 15; J O T, Advent offg, 1; St James, New London, Ct, 60; Ch, Troy, NY, Rev J Cole Tracey, 41; Christ, Hartford, Ct, 52 25; Trinity, Branford, Ct, 6 36; St Johns, Salisbury, Ct, 10; St Johns, Charleston, Va, 5; St Lukes, Salem, Va, 5; Christ, New Brunswick, NJ, 26; St Pauls, Wilksboro, NC, 8; Trinity, Princeton, NJ, 20; St Pauls, Woodbury, Ct, 10; Sigma, Detroit, Mich, 6; St Marys, Ga, 4; Norborne, Pa, Berkeley, Va, 20; Jacksonville, Ala, 3 70; Chapel of the Holy Cross, Chapel Hill, NC, 19; Christ, Danville, Pa, 8; St Thomas, New York, 180 50; offgs of St Johns, Savannah, Ga, 73 61; Emmanuel, Middleburgh, Pa, London C Va, 20 2; for Ill, 10; Rev G H Nichols, 5; Gloria Dei, Phila, 20; St Pauls, Edenton, NC, 38 50; Carbonville, Ala, 13 50; Evansville, Inda, 2 62; St James, Zanesville, Ohio, 25; Advent offgs, St James College, Md, 30; St Marks, Washington Co, Md, 11; St Pauls, Springfield, Ill, 24 50; Christ, Queen Caroline, Pa, Md, 10; St Gabriels, Windsor, Ct, 5; St Peters, Morristown, NJ, 32 40; St Stephens, Oxford, NC, 13; Vincermes, Inda, 8 30; Grace, Clarkesville, Ga, 2 25; Trinity, Fort Wayne, Inda, 10; St Pauls, Key West, Fa, 11; J G Pechine, 1; Trinity, Columbus, Ga, Advent coll, part 20; Mrs H Flewellyn, 5; Mrs S T Council, 20; Ladies Sewing Society, 50. Total, $967 51.

THOMAS N. STANFORD, Treas.,
New York, Dec. 16, 1850. 137 Broadway

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor: From several friends, $20; by Messrs Stanford & Swords, from Mrs H Brown, several hoods; —— a Comforter, from Mr W G Peshine, $2; J H R, $5.

Lot Jones, 77 2d Avenue.

N.B.—Donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Avenue.

Dec. 17, 1850.

CHURCH OF THE HOLY MARTYRS.

The Subscriber gratefuly acknowledges $5 for the poor from J H E——. The cases of destitution daily coming under the Missionary's notice are truly heart-rending. Further donations may be left at Messrs. Swords and Stanford, 137 Broadway, or with JAMES MILLETT,
Dec. 16, 1850. 133 Eldridge st.

The undersigned, in behalf of the Nashotah Mission, gratefully acknowledges the receipt of $5 from "A Churchman," Wetumpha, Alabama.

AZEL D. COLE, President.

Nashotah Lakes Delafield,
Waukesha Co., Wis. Nov. 9th, 1850.

The undersigned gratefully acknowledges the receipt of the following sums towards erecting a Church edifice in Old Town, Maine

St Andrew's Church, Richmond, S I, 26; Trinity Chapel, Richmond, S I, 24; Trinity, Lansingburg, NJ, 63; St Peters, NY, 25; St Anns, Brooklyn, NY, 19; St Johns, ditto, 10; St Johns, Yonkers, NY, 17 6; Epiphany, NY, 18; St Thomas, NY, 6; Cash—from various individuals, 61 50; Trinity, West Troy, NY, 8. Total, 276 56.

SAMUEL DURBOROW,
Missionary, &c.
Dec. 3, 1850.

LITTELL'S LIVING AGE, No. 345, 12½ cents.

CONTENTS.

1. Chateaubriand's Memoirs, *British Quarterly Review.*
2. Talleyrand, *Fraser's Magazine.*
3. The Pot of Mignonette, *Sharpe's Magazine.*
4. American Papers in England, *London Morning Chronicle.*
5. Pilgrimage to the Land of my Fathers, *Spectator.*
6. Life and Correspondence of Robert Southey, *Examiner.*
7. Depopulation of Ireland, *Morning Chronicle.*
8. Flax-Cotton, *Do.*

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A PLEA FOR UNITY.

A SERMON Preached before the Special Convention of the Diocese of New York, Nov. 27, 1850, by the Rev. J. M. Wainwright, D.D.
Just Published by
STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

A CHURCH HOSPITAL.

A PLEA for a Church Hospital, in the City of New York, in two Lectures, delivered in the Church of the Holy Communion, St. Paul's Church, New York, and St. John's Church, Brooklyn, by W. A. Muhlenberg, D.D., Pastor of the Church of the Holy Communion, New York, with an appendix, containing the Constitution &c., of St. Luke's Hospital. Just published by
STANFORD & SWORDS,
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HOLIDAY PRESENTS FOR 1851.

SAMUEL RAYNOR, Bookseller and Stationer, No. 76 Bowery, begs leave to announce to his customers and friends, that he has on hand a large and choice stock of Fine Gift Books and Fancy Articles, suitable for Christmas and New Year Presents, comprising:
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THE General Protestant Episcopal Sunday School Union has just published the following Books—in Muslin, Library, and fancy paper bindings.

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18mo mus, 25cts, half mor, 15cts, fancy covers, 8cts.

THE TWO MECHANICS; a Narrative, by the Rev. R. Cox, with three beautiful engravings, from designs by J. L. Morton, Esq.
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THOMAS AND ANN THOMPSON; or, The Observance of the Lord's Day, by same authoress, with engravings.
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THE CHRISTMAS SECRET, with fine engravings.
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THE CHURCH CATECHISM, ILLUSTRATED.—This is a most beautiful gift book for children of all ages. With 18 fine engravings, and covers printed in gold, 28 cents.
For sale at the Depository, No. 20 John-st.
Dec. 21—tf DANIEL DANA, Jr., Agent.

ORGANIST.

A YOUNG ORGANIST brought up in a Cathedral Choir in the Church of England, desires a situation. His position was that of Assistant Organist in the Cathedral of Armagh, from which his letters of introduction are. His references here, are to Dr. Hodges, Organist of Trinity; Rev. Arthur C. Coxe, Hartford, or to Prof. McVickar, No. 8 College Green.
Dec 14 tf

NEW MUSIC FOR CHRISTMAS.

THE Sentences of the Offertory, set for four voices, with an organ accompaniment, by T. A. Johnson, principal Choirster of the Church of the Holy Communion. Also—A new CHRISTMAS CAROL.
For sale by Swords & Stanford, and at Jaques' Music Store, 385 Broadway. Dec 21—1t

Poetry.

For the Churchman.

"Stewards of the Mysteries of God."

Epistle for Third Sunday in Advent.

Stewards, to whose most holy keeping
God his mysteries did commit,
Ever watchful, never sleeping,
Guard the sacred deposit.

Ye, your duty ne'er neglecting,
Scripture truths to your own mind,
Reading, praying, and reflecting,
Close and closer ever bind.

Partiality discarding,
Doctrines, Precepts, alike dear,
All as come from Heaven regarding,
All with equal awe revere.

Think not that of Gospel preaching
Morals ne'er should form a part:
Be the aim of all your teaching,
To amend both head and heart.

Say not, "Be good man or woman,
Nothing more than this you need:"
Let not maxims merely human
Revelation supersede.

"Water, Spirit" in connexion
Are in Jesus' doctrine met:
What He joined shall man's defection
Ever dare apart to set?

Be not swayed by human passion;
Speak sincerely from your heart:
Pander not to mob or fashion;
Faithfully God's truth impart.

Z.

Selected Matter.

(From Sharpe's London Magazine.)

The Charities of London.

Continued.

We earnestly trust that the volume with which Mr. Low has furnished us, may be the means of awakening deep interest in the grand subject of which it treats. It is a matter of considerable regret to discover how many of the institutions are laboring under a depression of funds, which necessarily cramps their labors, and diminishes the field of their exertions. Instead, therefore, of pointing our attention to the erection of new hospitals, let us hope that those already existing, will be furnished with ample means, and that every endeavor will be made to extend their power. Numbers of large wards in several of the oldest and longest established hospitals are now lying perfectly empty, not because patients are scarce, but because the means of preparing them for the reception of the sick and poor do not exist. Quitting those institutions which have been erected for medical purposes generally, let us hasten on to others which have more special purposes in view. Of these there exist fifty, all devoted to the cure of various diseases. The following will briefly detail their objects and condition:—

"SUMMARY OF THE ESPECIAL MEDICAL CHARITIES.

"1 Seamen—2 Foreigners and Jews—1 Fever—4 Consumption, etc.—1 Madeira—1 Seabathing—9 Lying-in—3 Women and children—3 Small pox and vaccination—5 Ophthalmic—3 Ear and voice—3 Deformities—3 Internal disease—3 Skin and Glandular—4 Maniac and Idiots—4 Convalescent and Invalid. Total 50.

"Twenty-two institutions receiving in-patients, and making up beds to the number of 1,105.

"Four lunatic asylums, ditto 1,670.

"In all, fifty charities granting medical relief for special objects annually to 105,997.

"(Exclusive of the Madeira Sanatorium and another only just formed, and two from which there are no returns.) Of these, one was founded in the sixteenth century; eleven in the eighteenth, and thirty-eight in the present century.

"The aggregate amount of annual receipts averages at the present time 96,664*l.* of which amount contributed by voluntary contributions is 27,974*l.*"—P. 20.

These, besides some dispensaries and minor institutions, constitute all the strictly medical charities. Upon their importance it is almost needless to enlarge. Through their existence thousands and tens of thousands have been relieved from sufferings, which formerly they were compelled to endure in silence. Medical Science has attained to a state of perfection beyond which it is difficult to imagine it capable of progressing, and inestimable advantages have been derived by society. Scarcely, however, less important than those which tend to the preservation and prolongation of life, are those institutions which are destined to improve the morals of the people, diminish crime, and check the progress of disease, in other ways besides the application of medical science. Health and morality are to a certain extent bound up together, as we cannot fail to acknowledge the more we become acquainted with the secret machinery which operates through the country, and contributes to the ill or well-being of the various divisions which compose the humbler classes, The wide dissemination of these institutions, and the principles they inculcate, will do more for the prevention of sickness than all the private advice of the most able medical men. Every investigation which has of late taken place tends to moral and social improvement—the great care bestowed upon the building and formation of dwellings hereafter to be tenanted by the poor, the destruction of pest-holes and corners in which dirt and disease have long been hoarded up, which have breathed an atmosphere of sickness, the prevention of burials in towns—will tend to the amelioration of every condition of society, but more especially of the lower orders.

The first class of these, as they may be termed preventive institutions, tend to the preservation of human life. Every one has heard of the Royal Humane Society, and knows something of its operations. All classes of society can bear witness to the good they have achieved, and many doubtless retain recollections of a personally grateful nature connected with it. Many a death from imprudence, poverty, or desperation, has been prevented by their vigilance. Indeed, we may regard this society as one of the most beneficial in its effects of any that are scattered through the metropolis. What check besides should we have upon those numerous accidents, which are the results of rashness, or even sometimes upon those attempts at self-destruction, which result from a long train of evils, poverty, sickness, crime, neglect and despair? Had not this society not only existed, but been in active operation, we must have trusted to accident, or individual instances of bravery. Not that the operation of the Humane Society can be universal; far from it; it would require a machinery of considerable vastness to effect this; but if the public will be at the pains, they will recollect innumerable instances of their active assistance in cases of emergency. People will be rash, children will not profit by the experience of past generations, they are unfortunately all born with the same propensities, the same rashness, and will be so to all succeeding generations. Societies of this nature will always be necessary.

A very peculiar interest is attached to this institution from its earliest commencement up to the present period. In the year 1774, Dr. Fothergill was enabled to carry out a plan, doubtless previously long contemplated, for establishing some agency which should quietly and indirectly operate, to cause some check upon the then constantly occurring accidents through drowning, and without much risk to endeavor to preserve human life. He therefore founded the present society, which has gone on increasing in size and importance up to the present period; its plans improved, and greater stability given to its operations. Rewards are established for those who have assisted in the saving of life, no matter whether belonging to the society or not, no matter in what part of the world the act may be performed. Since its erection many hundreds have been rescued from the water. Some have been restored to anxious friends and relatives, some have been re-introduced into the community from which they had hoped to have escaped for ever. Many, after taking a plunge which they had intended to carry them into eternity, have been re-awakened to a sense at once of their despair and crime. This sudden return to life, as it were, has frequently produced very beneficial effects. The existence of the Humane Society has awakened an intense spur to investigation, and has wonderfully advanced the interests of science. Suspended animation was, once, too often mistaken for death, and remedies were not applied in consequence of this injurious supposition, which might have been successful in recalling the sufferer to life. Many perished, doubtless, through the absence of those discoveries which, at a later time, have caused so many to be restored to life. The summary of operations during the past year, will show the extreme utility of the society:—

"Since the establishment of this society, many hundreds of individuals have been rescued by its direct agency in the neighborhood of the metropolis alone, from premature death. The following summary of operations during the past year may be considered as a fair average of what is effected by the direct exertions of its own officers: fourteen persons were prevented from effecting suicide; twenty rescued, whilst in danger of drowning, from cramp or getting beyond their depth while swimming; and, during the ice season, thirty-four rescued from various degrees of danger whilst skating. The number of rewards voted in cases of meritorious exertions, or prompt remedial measures, extending over the world; one gold, sixteen silver, and twenty-one bronze medallions; and pecuniary amounts to one hundred and twenty-five individuals. The principal receiving-house of the society is on the north bank of the Serpentine in Hyde Park. The methods of treatment under emergent circumstances, published by this society, are very excellent, and may be obtained gratuitously on application. The annual amounts spent for rewards, salaries, wages advertisements, etc., is 1,620*l.* and for receiving-house and marquees 200*l.* This is defrayed by an income of 1,800*l.* arising from voluntary contributions and dividends."—P. 83.

Next we have the Society for Protection of Life from Fire, which is no less valuable, and no less deserving of encouragement. In a fire, the need of such assistance is felt more than in any other emergency. Persons retire in peace, awake in the night, find themselves enveloped in smoke a confused consciousness that they are in danger, takes possession of them—the father and mother remembers that above them children are sleeping in the unconsciousness of infancy, unable to avert their fate; an agony of despair, which few can comprehend, takes possession of them, they know not how to rescue them, flames burst around and a sort of temporary madness paralyses their exertions. The fireman, more cool, with nothing in his heart to warp his energies, urged on by the discharge of duty, and often by the intense desire to save a human being from such destruction, now makes his appearance, protected by the resources of art; he fearlessly mounts the flaming stairs, creeping on his hands quickly up through smoke and flame and yielding timbers. He seizes the sleeping infant in his arms, to the admiration of all the spectators, who experience a thrill of inexpressible delight upon the occasion. The institution ought to be spiritedly supported.

	Stations.	Increased to	Fires attended.	Lives saved.
In 15 months, ending March, 1845,	8	11	116	13
In 12 months, ending March, 1846,	11	15	96	7
" " 1847,	15	21	139	11
" " 1848,	21	25	197	17
" " 1849,	25	26	223	31
			771	79

The Laborers' Friend Society, having for its object to build model houses for the poor, in order that cleanliness, health, and comfort may be promoted, is intimately connected with the Baths and Washhouses, which have, altogether, performed immense good for the working-classes. No one would believe the actual effect of the desire for cleanliness which has been awakened in arresting the progress of disease and death. Upon these we shall not dwell, but pass on to those which address themselves to another class of the population.

THE PRESIDENT'S MESSAGE.—This sound, clear and comprehensive document has met with general perusal and acceptance, and it is unnecessary for us to give a particular abstract of its contents. The following paragraphs, however, in which he states the leading principles of his foreign and domestic policy are so patriotic and just, that we take great pleasure in inserting them in our columns.

Nations, like individuals in a state of nature, are equal and independent, possessing certain rights, and owing certain duties to each other, arising from their necessary and unavoidable relations; which rights and duties there is no common human authority to protect and enforce. Still, they are rights and duties, binding in morals, in conscience, and in honor, although there is no tribunal to which an injured party can appeal but the disinterested judgment of mankind, and ultimately the arbitrament of the sword.

Among the acknowledged rights of nations is that, which each possesses of establishing that form of government which it may deem most conducive to the happiness and prosperity of its own citizens; of changing that form, as circumstances may require; and of managing its internal affairs according to its own will. The people of the United States claim this right for themselves, and they readily concede it to others. Hence it becomes an imperative duty not to interfere in the government of internal policy of other nations; and, although we may sympathize with the unfortunate or the oppressed, everywhere, in their struggles for freedom, our principles forbid us from taking any part in such foreign contests. We make no wars to promote or to prevent successions to thrones; to maintain any theory of a balance of power; or to suppress the actual government which any country chooses to establish for itself. We instigate no revolutions, nor suffer any hostile military expeditions to be fitted out in the United States to invade the territory or province of a friendly nation. The great law of morality ought to have a national as well as a personal and individual application. We should act towards other nations as we wish them to act towards us; and justice and conscience should form the rule of conduct between governments, instead of mere power, self interest, or the desire of aggrandizement, To maintain a strict neutrality in foreign wars, to cultivate friendly relations, to reciprocate every noble and generous act, and to perform punctually and scrupulously every treaty obligation—these are the duties which we owe to other States, and by the performance of which we best entitle ourselves to like treatment from them; or if that, in any case, be refused, we can enforce our own rights with justice and a clear conscience.

In our domestic policy, the Constitution will be my guide; and in questions of doubt, I shall look for its interpretation to the judicial decisions of that tribunal, which was established to expound it, and to the usage of the Government, sanctioned by the acquiescence of the country. I regard all its provisions as equally binding. In all its parts it is the will of the people, expressed in the most solemn form, and the constituted authorities, are but agents to carry that will into effect. Every power which it has granted is to be exercised for the public good; but no pretence of utility, no honest conviction, even of what might be expedient, can justify the assumption of any power not granted. The powers conferred upon the Government and their distribution to the several departments, are as clearly expressed in that sacred instrument as the imperfection of human language will allow; and I deem it my first duty, not to question its wisdom, add to its provisions, evade its requirements, or nullify its commands.

Upon you, fellow citizens, as the representatives of the States and the people, is wisely devolved the legislative power. I shall comply with my duty, in laying before you from time to time, any information calculated to enable you to discharge your high and responsible trust, for the benefit of our common constituents.

My opinions will be frankly expressed upon the leading subjects of legislation; and if, which I do not anticipate, any act pass the two Houses of Congress which should appear to me unconstitutional, or an encroachment on the just powers of other departments, or with provisions hastily adopted, and likely to produce consequences injurious and unforeseen, I should not shrink from the duty of returning it to you, with my reasons, for your further consideration. Beyond the due performance of these constitutional obligations, both my respect for the legislature and my sense of propriety will refrain me from any attempt to control or influence your proceedings. With you is the power, the honor, and the responsibility of the legislation of the country.

The Government of the United States is a limited Government. It is confined to the exercise of powers expressly granted, and such others as may be necessary for carrying those powers into effect; and it is at all times an especial duty to guard against any infringement on the just rights of the States. Over the objects and subjects intrusted to Congress, its legislative authority is supreme. But here that authority ceases, and every citizen who truly loves the Constitution, and desires the continuance of its existence and its blessings, will resolutely and firmly resist any interference in those domestic affairs, which the Constitution has clearly and unequivocally left to the exclusive authority of the States. And every such citizen will also deprecate useless irritation among the several members of the Union, and all reproach and crimination tending to alienate one portion of the country from another. The beauty of our system of Government consists, and its safety and durability must consist in avoiding mutual collisions, and encroachments, and in the regular separate action of all, while each is revolving in its own distinct orbit.

The Constitution has made it the duty of the President to take care that the laws be faithfully executed. In a Government like ours, in which all laws are passed by a majority of the representatives of the people, and these representatives are chosen for such short periods, that any injurious or obnoxious law can very soon be repealed, it would appear unlikely that any great numbers should be found ready to resist the execution of the laws. But it must be borne in mind that the country is extensive, that there may be local interests or prejudices rendering a law odious in one part, which is not so in another, and that the thoughtless and inconsiderate, misled by their passions, or imaginations, may be induced madly to resist such laws as they disapprove. Such persons should recollect that, without law, there can be no real practical liberty; that, when law is trampled under foot, tyranny rules, whether it appears in the form of a military despotism or of popular violence. The law is the only sure protection of the weak, and only efficient restraint upon the strong. When impartially and faithfully administered, none is beneath its protection, and none above its control. You, gentlemen, and the country may be assured, that to the utmost of my ability, and to the extent of the power vested in me, I shall at all times, and in all places, take care that the laws be faithfully executed. In the discharge of this duty, solemnly imposed upon me by the Constitution, and by my oath of office, I shall shrink from no responsibility, and shall endeavor to meet events as they may arise with firmness, as well as with prudence and discretion.

The appointing power is one of the most delicate with which the Executive is invested. I regard it as a sacred trust, to be exercised with the sole view of advancing the prosperityand happiness of the people. It shall be my effort to elevate the standard of official employment, by selecting for places of importance, individuals fitted for the posts to which they are assigned, by their known integrity, talents, and virtues. In so extensive a country, with so great a population, and where a few persons appointed to office can be known to the appointing power, mistakes will sometimes unavoidably happen, and unfortunate appointments be made, notwithstanding the greatest care. In such cases, the power of removal may be properly exercised; and neglect of duty or malefeasance in office will be no more tolerated in individuals appointed by myself than in those appointed by others.

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Union Primer..................	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
" " " No. 2	"	1 50
" " " No. 3	"	1 75
" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
Catechism No. 2, (Catechism broken into short questions and answers,)....	"	2 00
Catechism No. 3, Catechism enlarged by Bp. Hobart,) stiff covers......		6 00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing..........		6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
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Sunday School Liturgy, and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children..	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Common Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers..	"	6 00
Catechism on the Collects		20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " 2, New "	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

New Books of Instruction.

Question on Genesis, Parts I. & II., each	6 00
Evidences of Natural and Revealed Religion, also the Doctrines and Institutions of Christianity	30 00
The Church Catechism Simplified by Question and Answer	3 00
Scripture Reading Lessons, Part I.	5 00
Do. do. " II.	6 00
Do. do. " III.	5 00

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.
Nov. 30, 1850. Church Depository, 20 John St

A CLERGYMAN who has been engaged in teaching Classics and Mathematics for the last 25 years, desires to obtain a situation in which he may have an opportunity of combining Clerical duties with the instruction of a number of Students sufficient to yield him a competent support. He would prefer a school in some healthy village, or in the neighborhood of a city, where he could have pupils boarding in his family.
References of the highest character can be given.
For address, apply at the office of this paper.
Nov. 16—tf

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850,—tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

ORGAN BUILDING.---The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.
Corner o Centre and River sts., Newark, N. J.
November 11.

REPORT FOR OCTR.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of October, Eighty-six new policies, viz.:

To Merchants	31	To Farmers	3
Manufacturers		Mechanics	
Clerks	7	Clergymen	5
Physicians		Mariners	3
Students		Merchants	6
Steamboat Captain	6	Others	9
Lawyers	6		
Public Officers	6		25
Agents	3		59
	59	Total	86

Whole number of Policies Issued 6352

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.
SPENCER S. BENEDICT, Vice Pres.

George Wilkes, M.D., 28 Laight st., and Cornelius R Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both air-tight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

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ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

☞ Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

PRESIDENT:
HENRY FISHER, 60 William st.

VICE-PRESIDENTS:
JOHN T. ADAMS, 87 Wall st.
JAMES WARREN, 54 Front st.

CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.

RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.

TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.

TRUSTEES:
Edward Haight.
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Isaac Foyer.
Charles P. Burdett.
Isaac F. Cox.
John Wight.
Elizur Ward.
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Joseph M. Browning.
Walter T. Welchman.
Edward L. Houghton.
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COUNSELLORS:
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" B. I. Haight, DD.
" H. J. Whitehouse, DD.
" Charles H. Halsey.
Rev. T. H. Taylor, DD
" J. H Price, DD.
" Gregory T. Bedell.
" Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

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COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

LOCATION.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

SESSIONS—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

BOOK OF COMMON PRAYER.---The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has pong been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commnces on the 1st. of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L L.D., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President Geneva College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ,* with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ,* with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—A Swell Organ, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—A Swell Organ, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved,* That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations

"*Resolved,* That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits its orders which will be most faithfully executed.
April 20, 1850.—tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, DD; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home;* none who go to *California,* or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth,* to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California,* will be granted on the *Joint Stock principle only,* and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.
James Dixon,
William D. Eaton,
Chester Adams,
George D. Jewett,
Charles Boswell,
Henry Perkins,
William Mather,
George H. Olmsted,
William T. Hooker,
A. H. Pomroy,
Henry Keney,
M. A. Tuttle,
Elisha Colt,
A. W. Butler,
A. E. Burr,
Newton Case,
William N. Matson

OFFICERS.
JAMES DIXON, President,
W. T. HOOKER, Vice President,
H. L. MILLER, Secretary,
E. K. HUNT, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. MILLER, Sec'y.

NEW YORK LIFE INSURANCE COMPANY.
Office No. 106 Broadway.

THIS Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

TRUSTEES.
Morris Franklin,
O. Bushnell,
David A. Bokee,
Alfred Freeman, M.D.,
John M. Nixon,
Henry A. Nelson,
Samuel C. Paxson,
Jonathan K. Herrick,
William Coxe Dusenberry,
Robert G. Fairfield.
John S. Bussing,
Spencer S. Benedict,
J. M. Wardwell,
Cyrus Curtiss,
Henry S. Seaman,
Daniel S. Miller,
Isaac C. Cendall,
John C. Beach,
Pliny Freeman,
William Barton.

PLINY FREEMAN, Actuary.
MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.

MEDICAL EXAMINERS—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St Mark's Place.

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co,"

August 11, 1850.

Balance January 1st 1850,			$935,994 90
Deduct for losses then unpaid			40,350 06
			$895,644 96
Received for premiums to Aug. 1, 1850,		$281,808 20	
" " interest " "		29,581 36	
		$311,389 56	
Paid losses, expenses, and for purchased policies,	$34,531 75		
Paid on dividends, 1847 and 1848, and interest do,	39,834 69	—124,416 44	—186,973 12
Nett accumulated fund,			$1,082 618 09

ASSETS.

Cash on hand,	$ 6,941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of transmission,	12,760 70	
		—$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L. LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is crect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne 8 tf

THE CHURCHMAN,

EDITED BY THE

REV. WILLIAM WALTON, A. M.,

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid,* to be addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.